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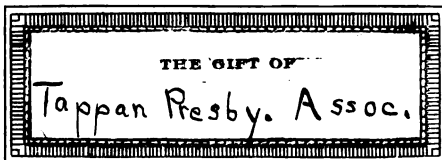
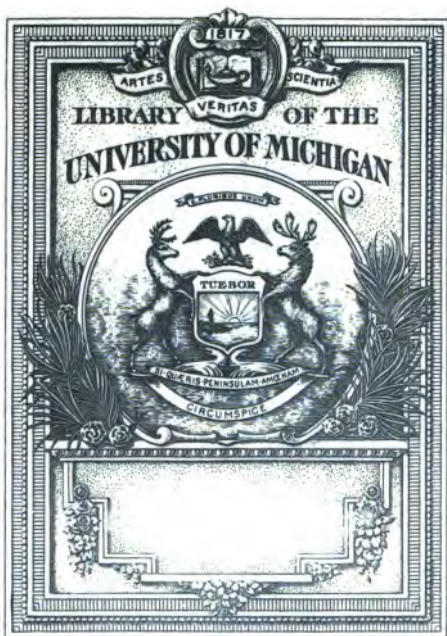
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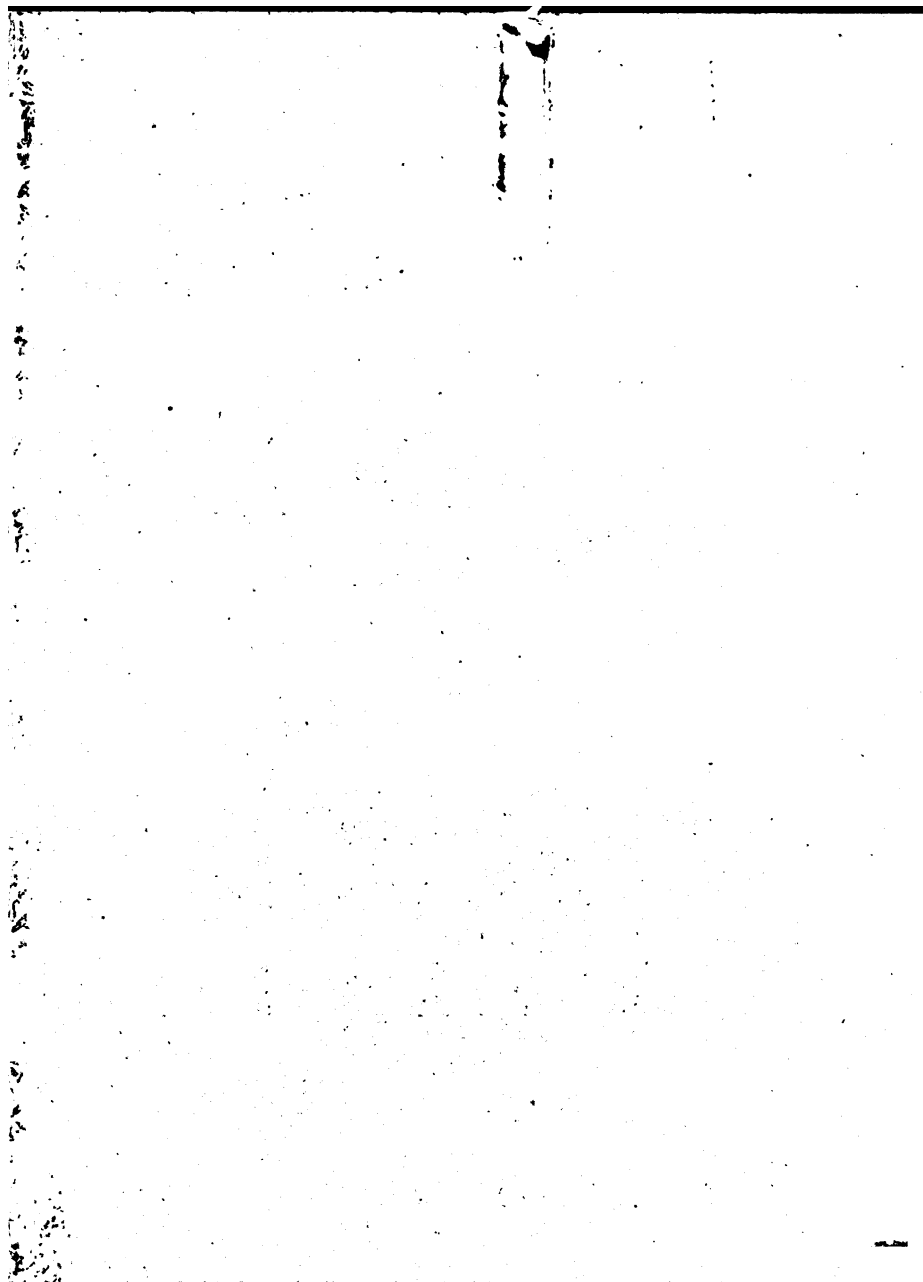
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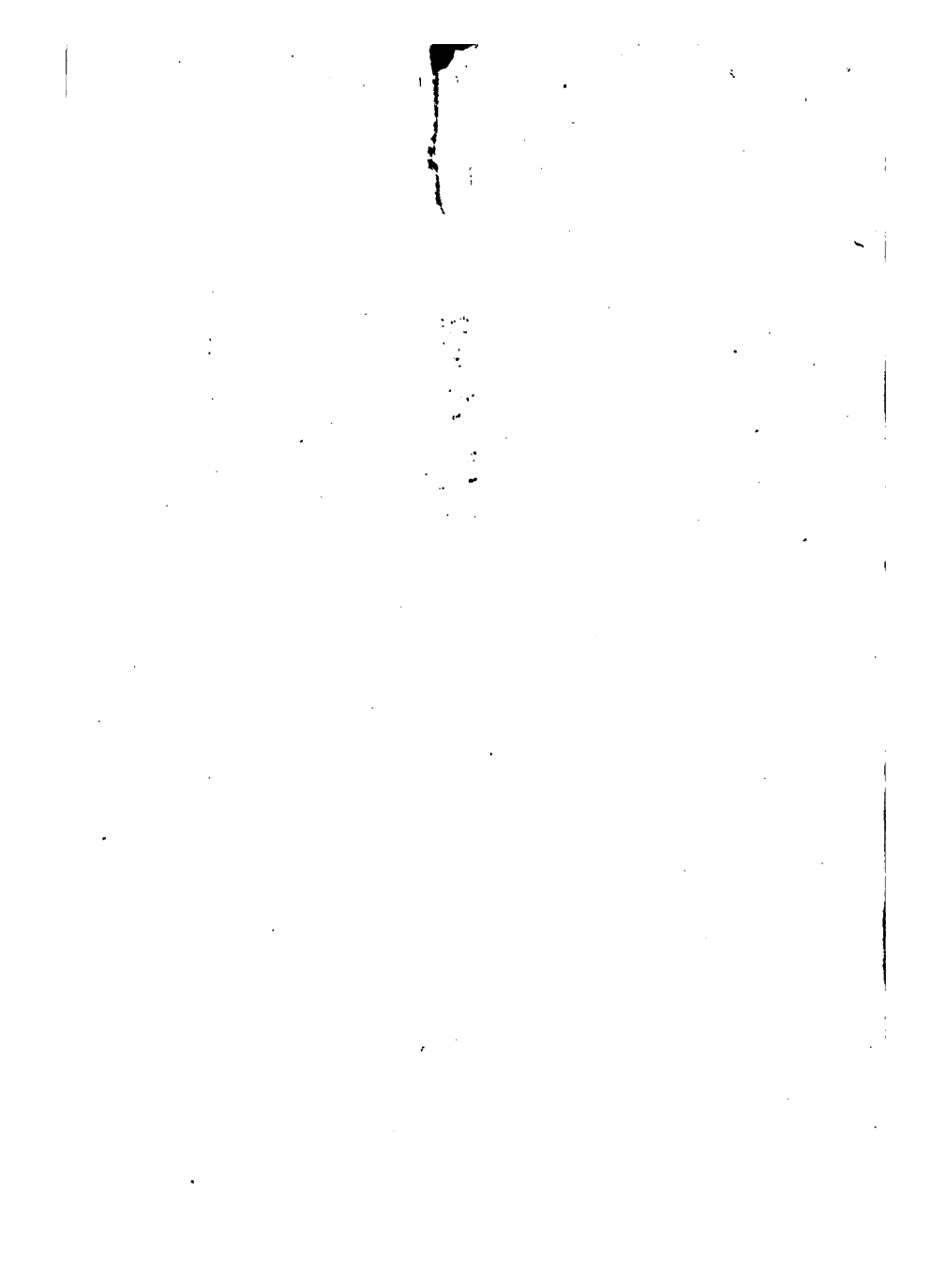
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MOSES AND CHRIST,
OR THE
PLAN OF THE WORLD'S SALVATION,
ILLUSTRATED BY BIBLE ALLEGORIES.

(REVISED EDITION.)

ALSO
THE GREAT REVELATION,
OR
GOD'S LOVE, PURPOSE, AND PLAN.

BY JOHN H. PATON,

MINISTER OF THE GOSPEL, AUTHOR OF "DAY DAWN, OR THE GOSPEL IN TYPE
AND PROPHECY," "THE PERFECT DAY," "THE ATONEMENT," AND
PUBLISHER OF "THE WORLD'S HOPE."

"Had ye believed Moses, ye would have believed me; for he wrote of me. But
if ye believe not his writings, how shall ye believe my words?"—John v. 46, 47.

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PREFACE.

THIS book first came into existence in response to the expressed wish of many readers of *THE WORLD'S HOPE*. In issuing a Revised Edition, I have gratefully to acknowledge the interest manifested in the little work, as evidenced by its comparatively rapid circulation, the general tone of the comments it has called out even from those not accepting all its teaching, by the earnest call of many for a new edition, and by their willingness to help. It evidently has been, as was hoped, a means of spiritual blessing to many.

The special design of the book is to show that the characters and histories of Moses' writings, especially of the book of Genesis, are pictures or allegories of the gospel plan. It is also designed, directly or indirectly, to present the general teaching of the Bible, and to show the fullness of God's Love underlying his Purpose and Plan in the Creation and Redemption of Mankind,—that is, in bringing the Race up to His own image.

Reference is sometimes made in these pages to the book, "*DAY DAWN, or The Gospel in Type and Prophecy*." This work may properly be regarded as a sequel to that, being a further development of "*The Gospel in Type and Prophecy*."

That the blessing of "the Head of the Church," who is also "the Saviour of the World," may still rest upon this work; that it may result in leading many more to larger views and better thoughts of our Heavenly Father and his purpose concerning the children of men; and that it may help its readers to appreciate their relation to the Father and each other, is the earnest and continued prayer of the

AUTHOR.

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MOSES AND CHRIST.

CHAPTER I

MOSES WROTE OF CHRIST

MOSESES as both writer and prophet has the endorsement of our Lord Jesus Christ and His apostles. He probably wrote a large share of the Pentateuch,—the first five books of the Bible,—but no Bible writer claims that he wrote all of them. It cannot therefore be against either the genuineness or authenticity of these books, because another hand finished the work by recording Moses' death and burial.

These five books were doubtless spoken of by the Jews under the comprehensive title of "The Law," or, "The Book of the Law." Hence, "It is written in the law," or, "We have read out of the law," is said of things not included among the commands. With this in view, when John said, "The law was given by Moses," it was an endorsement of the Jewish belief that Moses wrote those books. To reject the writings of Moses after they have New Testament endorsement, is virtually to reject Christ. But the Jews, though accepting the writings of Moses, rejected Christ,—failing to see Him in those writings.

To His Jewish hearers, Jesus said, "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust, [or "have set your hope."] For had ye believed Moses, ye would have believed me: FOR HE WROTE OF ME. But if ye believe not his writings, how shall ye believe my words."—John v. 45-47.

This peculiar attitude of the Jewish people is shown also in verses 39 and 40, where Jesus said, "Ye search the Scriptures; for in them ye think ye have eternal life: AND THEY ARE THEY WHICH TESTIFY OF ME. And ye will not come to me, that ye might have life." Many think Jesus was *blaming* them, but He was rather showing the weakness and inconsistency of the natural man. Had they been spiritual, and so had been controlled by the love of God, they would have seen Christ in Moses' writings; but being natural, they could only see the lower or earthly phase of truth. For the same reason, they could see no beauty in Christ, when He came, that they should desire Him.—Isa. liii. 2.

The method by which Moses wrote of Christ was and is the puzzle. He said nothing *directly* about Christ—that is, in the *letter* of his writings. Then if Christ is to be found in those writings, He must be discerned spiritually, under cover of the natural things of which he wrote, just as when He had come into the world, He had to be accepted under cover of a natural body. The Jews could see Jesus as a man, but they could not see nor come to Him in His divine character, because they were natural themselves. They could not see the Father in Him; ["He that hath seen [understood] me hath seen the Father."] and Jesus spoke a necessary truth when He said, "No man *can* come to me, except the Father which hath sent me draw him."—John vi. 44. Just so, they could not see Christ in the writings of Moses. It was in both cases because of their natural inability to see spiritual things

They *trusted* in Moses, but did not *believe* him. "Had ye believed Moses, ye would have believed me." (v. 45, 46.) Trust and faith are not necessarily the same. Trust may be blind, but faith, properly speaking, is intelligent. To believe Moses, according to this teaching, means to see and understand the spiritual mean-

ing of his writings,—that is, to see the Gospel of Christ under cover of the letter of his words. In other words, to believe Moses is to see in his writings pictorial representations of the whole Plan of the Ages, God's plan in Christ for the enlightenment and salvation of the world.

Inasmuch as we are told that the worlds, (that is, the ages) were made by and for Christ, (Heb. i. 2,) and that in them He carries out God's great purpose in reference to mankind, it is easy to see that Moses could not have written of Christ in any other way so effectively, as by giving allegorical pictures of the plan. He wrote of Christ, not by mentioning His name, but by giving the outline and result of His glorious work.

Skeptics have sometimes objected to the statement of Jesus, "Moses wrote of me," on the ground that he never once mentioned His name; but to write of His plan, and work, and glorious success, is far more important, and more effectual writing of Christ, than the mention of His name. And there is no other way in which so much truth can be expressed in small space as by types or life pictures of the plan.

But it is truth under cover; and some object to it on that ground, thinking that all truth should be given in plain, direct and positive statements. Well, they must settle the matter with the Author. If men will stumble over the method of giving truth, then they must stumble; and sometime they will stumble on to a truth adapted to their need. It is a fact, whatever may be God's reason for having it so, that all things of great value are made difficult of attainment. To study, search, dig or work, is Heaven's law. The deep things have a special value, whether it be in the earth or in the Bible. In this respect, God's two books, Nature and Revelation, are much alike; and this may well be regarded as evidence of

the divinity of the Bible, and of nothing more so than the writings of Moses.

John said, "The law was given by Moses, but grace and truth came by Jesus Christ." "The Law" in the comprehensive sense, includes the typical and allegorical features of Moses' writings, as well as the system of commandments. With this in mind, the contrast between the law and the grace and truth becomes more clear and forcible. The grace (or favor) is contrasted with the commandments, and the truth is contrasted with the pictures. The letter of those writings was only a *shadow* of the great truth concerning Christ. The 'truth,' fully developed in Christ and His work of the ages, is the *substance* to which the shadow pointed.

The Jews saw only the historical 'letter,' and the system of commandments, and could not discern Christ in Moses' writings. They thus 'trusted' in Moses as a divine leader, teacher and law-giver, but did not 'believe' the deeper phase of his writings. The 'letter' was like a veil to hide the gospel truth. (See 2. Cor. iii. 13-16.)

This tendency to see only the surface truth, and so to fail in seeing Christ and His plan and work, showed itself in the immediate disciples of Jesus, and is not uncommon among Christians today. Many do not believe that the word has a 'spirit' under cover of the 'letter.' They must have surface truth or none at all. They are afraid to see, or hear of, "the *deep* things of God." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither *can* he know them, for they are spiritually discerned."—1. Cor. ii 14. The most glorious things which God has prepared for them that love him, and for all mankind through them, are not seen even by the majority of Christians; "But," says the apostle, "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea,

the *deep* things of God,"—that is, the things under cover of the letter.

As the truth is under cover, it needs to be uncovered or opened. This is true of both "the law and the prophets." Jesus, after his resurrection, having entered on the deeper (or higher) life, talked with the two disciples on the way to Emmaus. After listening to their rehearsal of the things concerning the death and the reported resurrection of their Lord, he said, (and do not let us think of it as the language of sharp and cutting severity, but as the statement of a natural fact): "Oh fools, [unlearned] and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and have entered into his glory?" Then, "Beginning at *Moses* [Mark that!] and all the prophets he expounded unto them in all the Scriptures the things concerning himself."—Luke xxiv. 25-27.

After their eyes were opened, and he had vanished out of their sight, "They said one to another, Did not our hearts *burn within us* while he talked with us by the way, and while he *opened to us the Scriptures*."—Verse 32. Here are two facts worthy of our attention: 1. The writings of Moses needed opening, in order that Christ and his work could be seen in them; 2. That truth, when seen, made their hearts burn.

We may readily assume, then, that when the truth of God's plan is seen, as revealed in Moses' writings, it will make our hearts burn. The gospel in type, picture or allegory, it will or may be seen, contains nothing of the horrible features of the creed theology of our day; but it reveals the fullness of the love of God, and the success of Christ, in the exaltation of his elect and the final salvation of all mankind.

MOSES AND CHRIST.

CHAPTER II.

THE PLAN IN ALLEGORY.

THE writings of Moses are allegorical. An allegory is a figurative speech or parable. These allegories are life-pictures of the gospel plan. The literal, natural facts of the lives of those primitive men, are used to foreshadow the spiritual facts in the life and work of Christ, in the execution of God's plan of the ages. And different features of the plan are illustrated in the various lives of the different characters—Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and Moses himself. Some of their wives are made prominent in the allegories. Great historic events are also used as outline illustrations of the work of the ages—as the creation, the flood, the going down into Egypt, the deliverance therefrom, the wilderness journey, and the final inheritance in Canaan. These are all on what we may call the Lord's side, representing the experiences and victory of God's people.

On the other hand, the enemies of God and his cause are represented by the serpent, the beasts slain, Cain, the Babel-builders, the wicked Antediluvians, the Egyptians, and the Canaanites. The general relation of these two lines illustrates the struggle between good and evil, the doom of the evil, and the complete victory of God and his cause.

Even a partial development of the allegories is very convincing that God is in these writings, and that they are full of the glorious gospel of Christ ;

and a careful examination of them will show that it is not a meagre or limited plan, but one which includes the final blessing of all mankind.

Some object to calling any of those histories allegories unless a positive Scripture can be found saying that this or that is an allegory, or figure, or type of the plan; but this is an extreme skepticism. In Rom. v. 14, we are shown that Adam was a figure of Christ, who is called the second Adam. (1. Cor. xv. 45-47.) As Adam was the head and therefore the representative of the whole natural race, it shows that natural things are used in Bible teaching as types, parables, or allegories of spiritual things. This gives us the basis of a general rule. Then, in Gal. iv. 24, we are told that the history of Abraham with his two wives—and the two sons—the free and the bond—is an allegory, representing the relation of the two covenants, of law and grace, embodied in two Jerusalems, the earthly and the heavenly. This case is so comprehensive that it seems like an assurance that in one way and another the whole ground is covered with allegories.

Then we have an intimation by the Apostle Paul that all the experiences of ancient Israel happened unto them for ensamples, (margin, types), and were written for *our* instruction.—1. Cor. x. 11. This shows that Israel itself was a type, and that therefore the Church is the antitype, not uncommonly known as “Spiritual Israel.” It does not appear imaginary, nor far-fetched, to claim, in view of what is said, that all the ancient characters and histories were typical. It seems that wherever any feature of the revealed plan is to be found pre-figured in Bible characters or histories, we have a perfect right to claim that it was so intended and arranged. A strong conviction of the truth of this principle, gives ground to speak of it with confidence. Oh! that God’s own pictures of the plan and purpose of the gospel may

strengthen the faith of many in the inspiration of the Bible, and show them the fullness of the divine love and saving power.

Adam a Type of Christ.

LET us look first at the history of the first pair. Their creation and career make a grand picture of God's plan for the regeneration of mankind. The key of the application is given by the Apostle when he says that Adam "was a figure [or type] of him that was to come."—Rom. v. 14. For the same reason Christ is called "the second Adam."—1. Cor. xv. 45-47. It is here explained that the first is natural, (or animal), and the second spiritual. The spiritual is the real, the perfect man; the first is the shadow cast beforehand. The first was the embodiment, the head, the unit of the whole, and therefore the father of the whole race on the natural or earthly level—the plane of the flesh.

When God (by the agencies adapted to do this lower work—the Elohim, the mighty ones, the angels, who said, "Let us make man,") created Adam, he created all mankind. He contained them all as the kernel of wheat, the seed, contains the whole crop to be developed or produced from it. They were latent in him;—that is, in him lay the germinal force to produce them all out of himself. He was the seed of an unlimited race, and all developed from him are Adam,—the whole race of natural men.

Whoever can see this fact, and the principle involved, will understand why and how sin and death came upon all by, or in, one man,—because in him all sinned.—Rom. v. 12, with marginal reading. The one man was the root or seed of all men, and for the same reason, the one sin of the one man was the root or seed of all sin in all men. Personal sin is Adamic sin developed. The same principle of representa-

tion and headship exists in Christ, the second Man. "As in the one, so in the other," is the rule variously stated by the apostle; only they work in opposite directions. Each is the head of the whole race on opposite planes—the earthly and the spiritual. Each in turn imparts his own nature to the whole race,— "Every man in his own order." Neither are substitutes for men. Neither stands *instead* of the race, but each *for*—on account of—the race, containing them, all being *in* their head on both planes. It would be as reasonable and Scriptural to call Adam a substitute as Christ. It is unity, not substitution, that brings both sin and death in Adam, and righteousness and life in Christ. This is more honoring to Christ, and better for the race, than substitution. If he *died* instead of men, they should not die, and he should have remained dead, or under the curse; but he rose, and men still die. On the other hand, if Jesus *rose* instead of men, the race should remain dead. But our Saviour bound the strong man, conquered death, obtained the keys, and leads forth, in due time and order, all the captives,—giving all a share of His own nature and life.

Once seen that each 'Head' is the "Unit of all men,"—that all are in each seed,—then the opposite results of the work of each are easily seen. Adam sinned, and his sin made all men sinners. So Christ obeyed, and His obedience, or His righteousness, made all men righteous. This is not left to inference, but is positively asserted by Paul. (See Rom. v. 16-21 and vi. 23.) The judgment by one offence was to condemnation, but the free gift is of many offences unto justification. Mark! they are *justified* to life, or, as the apostle explains, "made righteous." Being no longer sinners, no reason will exist for them to die again. The second death is not the death of redeemed men,—which would be absurd,—but the de-

struction of death and hell—the low conditions of men.—Rev. xx. 14.

What the crop is to be, is determined by and in the seed. As all men, when developed on the natural plane, in Adam, are sinners, so when all men are developed on the spiritual plane, in Christ, they are righteous. And, from God's standpoint, (He seeing the end and the immutable causes leading thereto), whatever is to be, is counted so already. So we read that "God was in Christ, reconciling the world [not merely the elect, or believers] unto Himself, not imputing their trespasses unto them."—2. Cor. v. 19. This does not set aside the necessity of a personal reconciliation to follow. Indeed, what has been done for men in Jesus is the basis of appeal for men to become personally reconciled to God. Faith in God's unbought and unending love works by love and leads to obedience.

Adam's sin was first imputed to all, and afterward imparted by generation. So our Lord's righteousness, secured and imputed to all in His atoning sacrifice, is afterward imparted to all by regeneration. The reconciliation of all in the Seed is the gospel at the root, and the practical reconciliation of all in due time is the gospel at the top, or in the fruit. God, seeing the end from the beginning, or the glorious fruitage, tells the last things first,—that in the promised Seed all shall be blessed.

Those who understand our position will see how bald and gross the misrepresentation of those who say that we have laid aside the righteousness of Christ, and are seeking to appear before God in our own righteousness, and inviting others to do the same. We would not blame them, as they probably do not know how grossly we are misrepresented. Our worst wish for them is that they may be enabled to lay aside their prejudice, and learn the full value of Christ's righteousness.

The work of Adam is downward to death—because “The wages of sin is death.” Christ finds the race under condemnation,—either dead or dying, and the dying even counted dead,—and His work is upward to eternal life, (the only kind of life Jesus gives), for “The gift [not the offer] of God is eternal life through Jesus Christ our Lord.”—Rom. vi. 23. He prevents the full execution of the penalty in all the elect,—believers,—who “never perish,” and in due time delivers them who have perished, from the bondage of corruption.—See Rom. viii. 21; Heb. ii. 15.

The work of the first Adam is in no case final. The final condition is without exception the work of the second Adam. “Where sin abounded, grace did much more abound.” Sin reigned unto death (not eternal), but grace reigns unto eternal life.—Rom. v. 20, 21. This is why it is written: “As in Adam [the mortal man] all die, even so in Christ [the immortal man] shall all be made alive; *every man* in his own order.” And all who bear the image of the earthly (Adam), shall in due time bear the image of the heavenly (the second Adam).—See 1. Cor. xv. 22 and 45–49.

Eve—the Wife and Mother.

WE have considered the work of both Adams and the two opposite results. In the accomplishment of the work of each, the *wife* as a helpmeet is needed. Eve was called woman, “because she was taken out of man.”—Gen. ii. 23. She was called Eve, “because she was the mother of all living.”—iii. 20. Adam and Eve are really one, as the generating power of the whole family of man, created in Adam. The woman is the embodiment of the feminine side, the mother element of God’s creation. God Himself would be imperfectly manifested without the unfolding of the woman nature and mother love. Eve was both Adam’s wife and the mother of the race; and the natural, in the earthly pair, is but the shadow of the

spiritual reality in the second Adam and His wife,—the perfected Church, the New Jerusalem system.—Rev. xxi. 9, 10.

As Adam was the figure of Christ, who can doubt that Eve was a type of "the bride, the Lamb's wife?" Paul, after speaking of the relation of the earthly husband and wife, and of the two being one, adds: "This is a great mystery [a spiritual truth under cover of the natural], but I speak concerning Christ and the church."—Eph. v. 23-32. The mystery is now uncovered. The whole New Testament is built on the principle that Christ Jesus is a Bridegroom, (Matt. xxv. 1-10), that until the marriage, the church is a virgin espoused to Christ (2. Cor. xi 2), and, after the marriage, "the bride, the Lamb's wife."—Rev. xxi. 9, 10. The extension of the saving plan after the Lord's coming and the marriage, is therefore revealed by the fact that in the New Jerusalem age, "*The Spirit and the bride* [shall] say, Come."—Rev. xxii. 17

Even the manner of Eve's creation foreshadows the manner of the development of the church. Adam was alone for a time, was then placed in a deep sleep, and from his opened side his wife was taken. So Christ was alone for a time, and He passed into a deep sleep, and His side was opened. He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24 From His pierced side came forth blood and water. "There are three that bear witness in the earth, the Spirit, the water, and the blood;" and it is by faith in the testimony of these three that the church has been developed. What Christian can fail to see that in a deep spiritual sense the bride comes from His opened side? Oh! that all might see the spiritual meaning of the rib taken from Adam's side.

The idea, maintained by some, that the Jewish na-

tion is to be the bride of Christ cannot be sustained by such allegorical testimony. Its strongest support is the fact that she too was called a wife; but Israel was only a type (in national form) of the New Testament Church, who alone is the espoused virgin, as we have seen, and is therefore the future bride.

As surely as the church is the antitype of Eve as a wife, so surely she is the antitype as a mother. Eve was the necessary help for Adam to manifest what God had created in him, and she herself was the first step in that direction. So the church is the channel through which the fullness of Christ's regenerating power will flow, so that she will be the mother of all humanity as to spiritual and eternal life. The natural race came by generation, after the marriage, and the spiritual comes by regeneration, after the marriage of the Lamb. Some, who admit that the church is to be a wife, deny her motherhood rather than admit that the nations saved after the marriage will have the spiritual nature of Christ and the church. Their difficulty is the unscriptural idea that the destiny of the race of men—or all that they expect will be saved after the marriage—is what they call "human perfection," in the earthly state. It would do them good to see that the race will be continued by natural generation, (see PERFECT DAY), and that the true perfection of man is spiritual, attained by our Head and Forerunner by sufferings.—Heb. ii. 10. This spiritual and immortal destiny of man is more than suggested by the fact that Paul, in answer to the question, "What is man?" does not point to the so-called "human perfection" of Adam, but says, "We see Jesus,"—the first, the promise, and security of what man is to be. Why cannot all see that the object and proof of marriage is offspring, and that the glory of the wife, on both planes, is the power of motherhood—imparting her own nature to her children?

Summary: Adam was a type of Christ, both as husband and father. Eve was a type of the Church, both as wife and mother. The marriage of the first pair was a type of the marriage of the second pair. The generation of mankind after the first marriage was a type of their regeneration after the marriage of the Lamb. As that is not due until the coming of the Bridegroom, it follows that the nations—the non-elect—are to be regenerated in “the ages to come.” Eph. ii. 7. This we may call the unlimited Gospel according to Moses.



MOSES AND CHRIST.



CHAPTER III.

THE NEW JERUSALEM.

IN last chapter it was suggested that Eve was a type of the wife of the second Adam—the perfect church, or New Jerusalem.

It seems proper to say here that the bride of Christ is not a class, or number of people, but a system, which includes all the classes necessary to the perfection of the heavenly city, or ruling power of the world to come. The “little flock” of kings and priests is not the bride, but the highest class in the New Jerusalem system. They are to sit in the throne with Christ. But the New Jerusalem is not all throne. As it takes all the inhabitants, as well as the mayor and aldermen, to constitute an earthly city; so it requires all the inhabitants, as well as Christ and his associate rulers, to constitute the heavenly city. And yet that city as a whole, and not merely its royal priesthood, is called “the bride, the Lamb’s wife.”

Rev. xxi. 9, 10, is the only place in the Bible where we find the term bride specifically applied. Let us observe the application and it may help us to see the larger view of this subject. The angel said to John: “Come hither, I will shew thee the bride, the Lamb’s wife.” Of course the angel did what he promised, and therefore what he showed John was “the bride the Lamb’s wife;” and John says: “And he [the angel] carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.” We should be careful,

then, not to call anything less or different by the name, "the bride, the Lamb's wife."

To have this Scriptural view of the bride may enable us also to obtain a more correct idea of what constitutes the marriage of the Lamb. It is not always easy to lift the mind from the individual woman, and the momentary ceremony that makes her a wife, to the grander, broader idea of the bride of Christ which the earthly foreshadows. But it now seems that, inasmuch as the bride is the heavenly city, the marriage must include the full and complete organization or setting up of that heavenly institution. In harmony with this view, and the prophetic periods which mark the transition from the old age to the new one, why may not the marriage of the Lamb cover the whole period of forty years in which we now live, which we call the day dawn, and reaching to the full end of the "Times of the Gentiles," in the Spring of A. D. 1915?—See DAY DAWN.

The heavenly city of the book of Revelation is preceded by another city, called Babylon, which in due time it supplants. That city is described as a comprehensive system too, as united (illegally, so far as the law of Christ is concerned) with the kings of the earth, and therefore called a harlot. She is further described as the "Mother of harlots and abominations of the earth."—Rev. xvii. 5. This woman (also called "That great city, which reigneth over the kings of the earth."—Verse 18.) the prophetic eye saw "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Verse 6. With such a description, it is not difficult to identify either the 'mother' or the 'daughters.' The Papal church claimed (not to say claims) to be the perfect church system, the bride of Christ. That she was a *counterfeit* of the true, we may well allow, on account of her similarities. By her differences she is detected. Had she known the New Jerusalem

method of destroying her enemies (killing them with kindness—"coals of fire,"—Rom. xii. 20, 21, and the sword proceeding out of the Lord's mouth, Rev. xix. 15), she would not have murdered millions of God's saints. But who with her power would then have done better?

Looking at the breadth of organization of the counterfeit woman-city may help some to see the breadth of the heavenly woman-city—the New Jerusalem. The counterfeit had a large citizenship as well as its Pope and his associate priesthood. And it required all the various elements, high and low, in the whole church, to constitute that counterfeit city, or bride. Who can fail to see the similarity, in this respect, at least, between the Babylon system and the New Jerusalem system which follows it and supersedes it? In this transition period, Babylon falls to rise no more, and the New Jerusalem is fully organized to rule and bless.

Some have objected to the idea, previously advanced (in *DAY DAWN*.) that those saved after the marriage of the Lamb will enter and become parts of the heavenly city, "the bride, the Lamb's wife." They say that adding to the bride would make her a monstrosity. (This objection would apply with equal force to adding to the church after the espousal at Pentecost. The virgin is a woman as really as the wife, but it does not make a monstrosity to increase her membership.) It does not seem at all monstrous, nor out of character, if we remember what the bride is—the heavenly city or New Jerusalem system. Millions were added to the Papal system after she was fully organized and united to the kings of earth. Lift the mind from the type to the great organism of the antitype, and all seems plain. And the very idea of the New Jerusalem having gates is that the nations may eat of "the tree of life, and enter in through the gates into the city."—Rev. xxii. 14.

The unsaved are out, and to come in is to be saved. The way the Papal church has *proposed* to be the 'mother' of all nations, and gather them to her bosom, as part of her own great organism, may surely serve to illustrate how the heavenly city *will* be the 'mother' of all nations, and in due time gather all into her bosom, as parts of her organism. The New Jerusalem is the true Catholic (universal) Church. And as Babylon is *going* down to rise no more, the New Jerusalem is *coming* down to take her place.

This much about the New Jerusalem has been here given, to show, if possible, of what a grand, comprehensive, universal system Eve is the type. And it seems as if all who can understand the position will see its strength and fullness, and no longer object to additions being made to the bride after the marriage. But whoever is right, or wrong, it is hoped that neither writer nor any reader will claim to be infallible, nor make his view a test of Christian fellowship. With all the varieties of thought, may we all as brethren endeavor to keep the unity of the Spirit in the bonds of peace.



MOSES AND CHRIST.



CHAPTER IV.

CAIN AND ABEL.

N searching for the typical meaning of characters and events in the writings of Moses, we do not expect to find them all teaching the same thing. The grand outline of the plan is given in the account of Adam and Eve; but there are many features of the plan not presented in that picture. Probably no two things are used for precisely the same purpose; but while some may cover the same ground in part, we may expect to find in each picture something peculiarly its own, so that by them all the whole gospel will be included.

In Cain and Abel, we see the representatives of the two seeds, "the seed of the serpent," and "the seed of the woman," (Gen. iii. 15), in their relation to each other, and to the Lord, in certain stages of their development and work. Cain was the elder, the firstborn, and Abel the younger. In their relation to each other, they represent the natural and the spiritual in God's plan. It is, "First the natural, and afterward the spiritual." The difference between them is the enmity. There is of necessity antagonism. The natural man persecutes the spiritual man, as illustrated afterward in the case of Ishmael and Isaac.—See Gal. iv. 29. The two seeds, the two classes—wicked and righteous—and the two systems—Babylon and Jerusalem, both in type and antitype—are all based on the same principle. While the natural has power to persecute, he has a present triumph, but the curse abides on the persecutor.

Cain's temporary triumph in the death of his brother, illustrates the bruising of the heel, (Gen. iii. 15), as does also the temporary triumph of all wicked men and persecuting powers; but "Abel, though dead, yet speaketh," (Heb. xi. 4), by his faith and sacrifice. The natural fails, though for a time it triumphs; but the spiritual triumphs, though crushed to earth by the cruel hand of persecution.

"Thy saints in all this glorious war,
Shall conquer though they die;
They see their triumph from afar,—
By faith they bring it nigh."

In this case of Cain and Abel we have an illustration of the difference between two kinds of sacrifice. Abel's sacrifice was from the flock, and was therefore acceptable; but Cain's sacrifice was from the ground, the fruit of his own labor, the natural, the earthly, which was as far from being acceptable as the earthly is from the heavenly. Cain's sacrifice was "The sacrifice of the wicked," which we are told, "is an abomination to the Lord."—Prov. xv. 8.

Many are puzzled to know the real difference between them. It is often said that Abel's sacrifice was of faith because it foreshadowed the sacrifice of Christ, while Cain's did not. This is truth, but it should not be confounded with the error of Substitution. The sacrifice of Christ, rightly understood, is the sacrifice of the low nature, the carnal principle, the sin of the world. Christ in his earthly nature, stood not *instead* of the world, but *for* the world, as the Unit of the whole,—having been thus, by assuming our nature, "made sin for us, that we might be made the righteousness of God in him."—2. Cor. v. 21. The carnal nature, or sinful flesh, is represented by a beast, (and nothing short of a *perfect* beast could represent it fully); and the death of the beast, voluntarily sacrificed by a man for himself, as in

Abel's case, represents the spirit of self-humiliation, self-denial, self-crucifixion, self-sacrifice, which is the only means of a true and spiritual life and exaltation, and therefore is alone acceptable to God. But the sacrifice of Cain, however valuable in itself, was but the proud honoring and exaltation of self before God,—like Pharisaic self-righteousness.

In these two kinds of sacrifice may be seen the spirit of the two great systems, the natural and the spiritual, and their work down through the ages. The natural says, by its representatives: "Is not this great Babylon, that I have built for the house of the kingdom by the might of *my* power, and for the honour of *my* majesty?"—Dan. iv. 30. They build a great tower to reach heaven by methods of their own, and get to themselves a great name in the earth. Thus it is that many of the rich and proud of earth, made rich often by oppression of the poor, build great churches, and endow colleges, and head subscriptions for benevolent purposes with large sums of money, and secure to themselves great honor and fame, and yet know nothing of giving up *self* in sacrifice. On the other hand, the spirit of self-abasement and humility submits to the control of God, crucifies the flesh with its affections and lusts, and says: "Except the Lord shall build the house, the builders build in vain."

The spirit of this theme is couched in the words of our Lord, words the substance of which is often expressed in the Bible: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke xiv. 11.

MOSES AND GHRIST.



CHAPTER V.

TOWER OF BABEL.

THIS is considered next in order, because much of what has been said of Cain, and his sacrifice, or work of self-exaltation, is applicable here. The Babel building was an early manifestation, or promise, in an organic form, of the spirit of Babylon, in both the typical city of the Jewish age and the mystical Babylon of the gospel age. The spirit of Babel or Babylon (confusion) is the same in all its stages—promise, type and antitype. Pride, ambition, self-exaltation, and effort at great and permanent worldly organization are its leading characteristics. These were clearly shown in the call to build: “And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad.—Gen. xi. 4. Here was an effort to reach heaven by methods of their own—by other means than self-sacrifice, as represented in the offering of Abel in a sacrifice unto death. They may have shown a lack of faith in God’s promise that he would not again drown the world, by their building a tower higher than the flood. But pride of name and organization was clearly prominent.

The same spirit was manifested by the king of Babylon in his self-exaltation and national pride. He did not humble himself, in self-sacrifice, under the mighty hand of God; but glorying in his own power and might, he exclaimed, “Is not this great Babylon, that *I* have built, etc.?”—Dan. iv. 30 The

same spirit is manifested in the New Testament Babylon, before mentioned. It is the spirit of pride of sect and strong church organization. It is based on the principle that "Union is strength," and that numbers give respectability. The latter is true, but the former has something of sophistry in it. RIGHT is strength, and union on right principles, and of right elements, manifests the strength of the right. But union may be attained on a false basis, and a mere greatness of number is never an evidence of spiritual strength or success. Thus far in the history of mankind, the truth and right have usually been held by the minorities; and whoever is conscious of being right, had better stand with a few, or even alone, than to compromise with evil for the sake of union. All human church organisms, however great, have "brick for stone, and slime for mortar;" and what is intended to perpetuate, and which may preserve for a time, finally results in ruin. Union in Christ, as of "one body and one Spirit," (Eph. iv. 4), is the only real, safe and permanent union. Union on any man-made creed, or other human foundation, will be dissolved, and the defeat will be eternal.

When the Babel builders had done their best, the Lord, by a peculiar judgment, thwarted their plans. So when the kingdom of Babylon had reached the summit of pride and human glory, the hand-writing on the wall revealed its doom.—Dan. v. 22-31. And so following the decree of Papal infallibility, (in 1870), immediately came the downfall. God having declared that he that exalteth himself shall be abased, such being the spirit, such must be the fate, of Babylon in every form.

The confusion of tongues is a striking thing in the history of Babel. It must have been both the result and expression of confusion of mind, as language is but the expression of thought. Of confusion of thought about spiritual things, the confusion of

tongues must be the type. The fall of Babylon, in the great antitypical system, must be co-incident with a restoration of one tongue. When the watchmen see eye to eye, (Isa. lii. 8), they will learn to speak the same language. "In that day there shall be one Lord, and his name one."—Zech. xiv. 9. After the destruction of Babylon, and all it represents, by the fire of God's jealousy, "Then," says the Lord, "will I turn to the people a pure language, that they may all call on the name of the Lord, to serve him with one consent."—Zeph. iii. 8, 9. It is not to be limited to a mere literal unity of language, (though that will doubtless be included), but the grand thought is, that by the knowledge of the truth the confusion of ideas shall be done away, and all shall harmoniously worship the great God of love, the universal Father, and be blessed in him. For such an end, will not all loving souls fervently pray?



MOSES AND CHRIST.



CHAPTER VI.

ENOCH, THE SEVENTH FROM ADAM.

W E came on this side of the flood to take up the case of Babel. Let us now return to the antediluvian age to consider briefly the case of Enoch. The record of him, given in Gen. v. 21-23, is brief, but significant. In the generations before Noah, he is the only one of whom it is said that "He walked with God." He lived three hundred and sixty-five years, begat sons and daughters, and the record closes thus: "Enoch walked with God: and he was not; for God took him."

Paul places him on the short list of the antediluvian men of faith, and thus explains the brief record of Genesis: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—Heb. xi. 5. Jude tells us that Enoch was the seventh from Adam (not the seventh person, but the head of the seventh generation on the line of the seed leading to Christ), and that he foretold the Lord's coming to execute judgment, and to convince the ungodly.—Verses 14, 15. These three witnesses give us what may be known of the life, character and destiny of this wonderful man.

The question is, Whom or what does Enoch represent in the plan of the ages? He now appears to be the type of the church of the perfect day—as to their character, communion with God, and the manner of their transfer to the invisible state. Enoch

means initiated. The church in all the ages of the past and present has lived in a state of partial light, seeing through a glass darkly, and surrounded by the limitations of Babylon, in its various phases. But in the perfect day—represented by the perfect number, seven—she will have passed the limitations—all the narrowness of the sect, and all dark views of God and his plan—into the clear light of the Sun of Righteousness. She will be fully initiated into the grand mysteries of the kingdom of God. Enoch-like, her members will walk with God, during their stay on this side of the vail of the flesh, and when ready for the change to the heavenly state, they will not die, like their brethren of former ages, but will pass at once, “changed in a moment, in the twinkling of an eye,”—into the presence and companionship of the Lord and the church triumphant in his glory. It appears that the translation of Elijah is a type of the change at death, of those who have sinned, during the Lord’s presence before the perfect day, and Enoch of the sinless, changed afterward.

Of course, in all such matters it is not becoming to be over-positive. But we believe, and therefore speak. It seems that the Scriptures indicate translation without death as the means of change in the perfect day, and use Enoch as the type. Why are we told that he was “the seventh from Adam?” Why was he able to walk with God? Why was he translated—carried over—instead of going down into sheol, or without dissolution? The best answer we can give, in the light of what we have seen of the Scriptural method, is, that Enoch was the type of the ideal church of the perfect day.

The Two Enochs.

THE view that Enoch, “the seventh from Adam,” is a type of the ideal church is not weakened by the

fact that there was an Enoch also on the line of Cain, (See Gen. iv 17), and that there was a city built by the same name. These two Enochs are related to each other as are the two great systems or cities of the Apocalypse, and of church history. Babylon is the counterfeit of the New Jerusalem, and the lower, or world-church, is the first in the order of development. She cares not for God's chronological order. She ignores all study of the times and seasons, does not recognize the true order of the ages, applies Scriptures pertaining to the future reign and the bride of Christ, to herself and in the gospel age—calling herself the bride before the marriage of the Lamb, and so ignoring the fact of mercy and the free out-flowing of the water of life after the marriage.—Rev xxii 17. She is in too great haste to wait to reign with Christ in the coming day. But the true Catholic (or Universal) Church, is not only clothed with the seven Christian graces (2. Pet i. 5-7), whose highest, the seventh, is love, but she also bides God's time. During the gospel age, she has been the chaste virgin waiting for the coming of the Bridegroom. The world will be regenerated after the marriage.



MOSES AND CHRIST.



CHAPTER VII.

THE FLOOD.

SOME Christians believe that the flood was a literal event, and some that it is an allegory, designed to illustrate important spiritual truths, or facts in human experience. Probably both are right. Some reject the literal, and others the allegorical, and there are people of spiritual mind on all sides of the question. As mere history, the flood would have both interest and value, but as an allegory of some features of God's plan, it assumes an importance that mere history could not possess. Aside from the Bible record, many students think they can see physical evidences that this earth has at some time been deluged with water; and there appears to be no good reason for denying it. In Matt. xxiv. 37-39, our Lord recognizes the historical character of both Noah and the flood. Christ and his Apostles seem to recognize the historical truth of all the writings of Moses, and the literal existence of all his characters; and we know of no better way than to do the same. But inasmuch as the spiritual is of more importance than the letter, let us seek this deeper meaning. If we succeed, it may be an evidence that there is gospel even in the terrible judgments of God.

Let us look first at the cause of the flood. Gen. vi., shows that it was a punishment of a very peculiar form of wickedness and corruption—miscegenation,—the mixing of what should be distinct and separate. The "sons of God" took them wives of

"the daughters of men," and produced a race of strong men that became mighty in the earth. And in the ninth verse, we learn that the difference between Noah and the rest was that "Noah was a just man and perfect [margin, *upright*] in his generations;" which implies that Noah was one of the "sons of God" who was not guilty of the specified offence.

Noah was "a preacher of righteousness," and some think this means that he was a preacher of the gospel, and that the people were destroyed for rejecting Christ. But there is no evidence that even Noah himself knew the gospel, or that any of those destroyed ever heard of it. Only in the typical or allegorical sense can the gospel be found in those early times. Not even the law was then given. (Gal. iii. 17-19.) But Paul tells us that those who have not the (written) law, do by *nature* the things contained in the law, and are therefore a law unto themselves, shewing the work of the law written in their hearts.—Rom. ii. 14, 15. It is nowhere said that the gospel is thus natural to people. It is a revelation of the love and mercy of God to those who have broken the law. Now, as righteousness—that is, right-doing—is based on law, and the principles of law are natural to the human mind, Noah could be "a preacher of righteousness," before the written law was given; but he could not be a preacher of the gospel before he learned it, inasmuch as it is not natural to the human mind. "Faith cometh by hearing, and hearing by the word of God."—Rom. x. 17.

It is not to be assumed that Noah was perfect in every respect. But it seems more than probable that he preached righteousness by his action in standing aloof from the masses in the matter of their criminal generation. And no doubt the flood was sent to destroy the corruption,—whatever else it may mean.

There are different views as to who are meant in this early record by the "sons of God" and the

"daughters of men." Some think that a class of spiritual or angelic beings came down and took human wives, producing by the union a race of giants. Others hold that these "sons of God" were of another race then living on the earth. With either view the sons of Adam were not the sinners; but the record implies that they were, and that Noah was commended for not being like the rest.

With all due regard for the opinions of others, we would express our own, that the "sons of God" is an expression applied to men on the line of descent from Adam through which Christ came, and that the "daughters of men" were the women of the other line. In other words, the former were the sons of Seth, who was given to Eve instead of the murdered Abel (Gen. iv. 25), and the latter were the descendants of Cain, the persecutor and murderer. We have seen that Cain and Abel (or Cain and Seth) represent the natural and the spiritual in God's plan; which are related to each other as God and man—heavenly and earthly. Adam was "the son [the typical son] of God," (Luke iii. 36), and his descent and the biographical and chronological history down to Christ, the antitypical Son of God, are all reckoned on the line of Seth. (See Gen. v. and Luke iii.) This is the line on which Enoch was "the seventh from Adam." But the seed of the serpent, as represented by Cain, is not taken into account on that line. God had placed an enmity (and a line of separation) between the two seeds, (Gen. iii. 15), and it was the violation of this divine arrangement, by intermarriage, that constituted the crime of the antediluvians.

The natural and spiritual (the difference between which is the basis of the enmity) have a manifestation in their relation to each other in the individual, and also in an organized form in the history of mankind. "First the natural, and afterward the spiritual," is Heaven's order. The lower, the earthly, the

natural, has its time and place, but it must be destroyed. This is true, whether it be in the individual, or in the organized people. "The *world* passeth away, and the lust thereof." The destruction of the serpent and his seed was the object of the flood.

The greatest sin consists in ignoring the proper distinction between the spiritual and the natural. Out of this proceeds much that has cursed the world. And with the facts now before us, (in type), can we not readily see that the flood is a type of the overthrow that must come in consequence of the unholy alliance of the spiritual and the natural, of the church and the world? Who cannot see in the history of those times a prophetic picture of the strange mingling of the church and the world during the gospel age, and in the flood a foreshadowing of the fall of Babylon, which will prepare the way for the New Jerusalem, and the new world wherein dwelleth righteousness?

Cain and his descendants represented the lower, the natural, the earthly, the sensual, the devilish, in persons and their organizations; and Seth (who took Abel's place) and his descendants represented the higher, the spiritual, the heavenly principle, in persons or in their organization—the Church of Christ. The condemned intermarriage represented the alliance of heavenly principles with worldly policy, or in organic form, the union of Church and State, the Church and the World. This is the Babylon (or confusion) of the book of Revelation. Giants of earth (not spiritual) are the fruit of such union. The world is full of such giants today,—“mighty men of renown,”—which may include the grand world-church systems, and other worldly institutions made grand by the overshadowing religious element,—in whom the spiritual is at a low ebb, even if recognized at all. There are good men, spiritual men, in those systems, who Noah-like will be saved out of them,

and, when the flood is past, will make the nucleus of a new world and a better order of things.

It may be that the modern educational system is one of the giant children of the union mentioned. We would not be understood as being opposed to a liberal education. There is good in the modern system, and it has done much good, but it is not perfect. There is in it a great tendency to make infidels. The teachers develop the natural side of human ability, but seldom the spiritual. They are dealing with *Natural Science*, and they seldom find the link that connects all true Science with God. Hence God is not in all their thoughts. Indeed, the tendency of much of the teaching is toward reasoning God out of the universe. [We gladly allow that some teach otherwise]. This results in the excessive independence and exaltation of self, manifest today in nearly all the elements of society. The drift is away from all the old restraints. One of the first tendencies of popular education is revolutionary. The masses, who may have submitted tamely to the dictation of others, and even to oppression by wicked men and cruel systems, by education learn their strength and how to use it. And we may yet see [Are we not seeing?] the strange result of the uprising of the masses—made strong by their education—against the very systems which have given them their power. Who can fail to see such a tendency in our time? It is the root of a coming conflict. It is natural and inevitable.

It is not to sweep away what is good, in anything, that the flood is coming. But even what is good in education hastens the crisis. The things to be swept away are all outgrowths of the natural, selfish, Satanic element in human society. The curse is many-headed. Errors in government, oppressive measures, false and cruel elements in religious faith and societies, competition, selfish greed of gain,

which leads to lying, cheating, stealing, and to the making and selling of such things as are a curse to society—all these and the conditions, civil and social, which they create, are the fruit of the unrestrained lower nature and must be swept away. Whatever is truly good will outlast the storm. What cannot be shaken will remain. (Heb. xii. 27.)

There will be a great flood. It will be brought about by the "breaking up of the fountains of the great deep," and by a long-continued rain. And the waters (the typical and prophetic word for "the people,"—Rev. xvii. 1, 15.) will gradually rise against and cover and overwhelm the hills and mountains (all the human institutions and governments which have oppressed the people during the times of their former ignorance), and there will be a new world beyond the flood. This terrible upheaval and submerging may be symbolized in Rev. xvi. 17–21. It is called the great day of the Lord's wrath.

Here we can see the relation of the flood to the fire mentioned by Peter. They are two figures used to represent two different phases of the same thing. The water typifies the uprising of the people; and the fire is the causative judgment power of God.

Some will be hidden in God's ark, and carried safely over the flood. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. ii. 2. Noah and his family represent the hidden, the exalted ones,—those who yield not to the tide of the popular way,—those who have the spiritual consciousness of the sons of God, and will not consent to unholy alliance with the world, nor world-church systems. John describes them in Rev. xiv. 4: "These are they which were not defiled with *women* [that is, corrupt world-church systems] These are

they that follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

That company who make God their refuge have their song described in the forty-sixth psalm, which please read. It is a poetic picture of the coming flood, and fire, and the grand consequences. These are not afraid, because God is their refuge and strength. The earth (the low and old order of things) may be removed. The mountains (earthly organizations and governments) may be carried away by the uprising of the waters of the great sea of mankind. But all is well with those in the Ark. The New Jerusalem with its living stream is theirs. God is with them, as their help and deliverer.

Then comes in the other element of that revolution—the fire. "The heathen [the nations] raged, the kingdoms were moved: he uttered his voice, the earth melted." As to the result of this flood and fire, the Psalmist gives a grand retrospective vision: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Now let us catch the closing strain of this grand, prophetic song. It is the sweetest music: "Be still, and know that I am God: I will be exalted among the heathen; I will be exalted in the earth."

Then the people are to know the Lord and be blessed, for only thus could the name of the Lord be exalted and glorified.

But some may say: "This is a national affair, and while it speaks of a good time coming, it does not speak of hope for all mankind; but rather the multitude is carried down without an apparent ray of hope."

At first sight it does look dark, and many have

been overwhelmed with the idea of its hopelessness. But now it does not appear hopeless. It is the destruction of the evil that God has promised to accomplish. And it is true that, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, and shall be consumed." It is true that, "They shall utterly perish in their own corruption." But it is never said that such destructions are either endless or hopeless for the people. Hosea says they shall be ransomed from the power of hell, and hell [*sheol*—the low, the death state] itself shall be destroyed. (Hos. xiii. 14.) They that sow to the flesh shall indeed reap corruption; but there is light and hope beyond, for Paul declares that, "The whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."—Rom. viii. 21.

An important lesson to be learned is, that God deals with individuals as with nations. He destroys the worthless element and saves his own out of the flood or fire. He will only destroy the seed of the serpent, the works of the devil, and will save his own work; and man himself is the work of God. He saves men by destroying the carnal nature and making them alive in Christ. This will be the result of the flood in its individual application.

It is necessary to refer to baptism here, as an Apostle of Christ says that the flood was a type of it. (See 1. Pet. iii. 20, 21.) The flood was transitional; it carried over from the old world to the new. So is baptism transitional; it carries over from the old state to the new, from the natural to the spiritual. It is not merely of the ordinance of baptism that this is to be understood, but of the spiritual reality. The value of the ordinance lies in the fact that it is a symbol of the reality. The real baptism consists in death to the carnal, and the regeneration by the Spirit. It includes negative good, by ceasing to do

evil, and positive good, by learning to do well. For this reason Christ could say of the symbol: "Thus it becometh us to fulfill all righteousness." It thus becomes, as Peter says, "The answer of a good conscience toward God." May the Lord enable all to see the true relation between the letter and the spirit of baptism, between the symbolic death and resurrection and the grand reality symbolized. And may we thus learn that the purpose of the flood and of baptism is one and the same—to destroy the carnal and bring in a righteous state.

We may thus draw a grand gospel lesson even from the flood,—which when rightly understood does not weaken, but tends to confirm our faith in the universal love of God and the largest hope for mankind.



MOSES AND CHRIST.



CHAPTER VIII.

RAVEN AND DOVE.

IN connection with the history of the flood, let us consider what is said in Genesis viii. 6-12 of the sending forth of the raven and the dove. It appears to be a picture of the Lord's method of dealing with mankind in his plan of the ages.

The raven was sent out first, and went to and fro until the waters were dried up from off the face of the earth.—Verse 7. From the color and devouring habit of that bird, it would appear to be a type of the evil spirit, the devil, who goeth about as a roaring lion, seeking whom he may devour. Afterward the dove was sent out,—a type of the Holy Spirit. That Spirit appeared in the form of a dove at the baptism of Christ. The typical character of this bird has therefore been impressed upon the minds of many people. It gave rise to the words of the hymn often sung:—

“Come Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.”

The relation of these two birds, first the raven and afterward the dove, is illustrative of the important principle that characterizes God's plan,—first the darkness, then the light; first the black, then the white; first sin, then righteousness; first the natural, afterward the spiritual; first death, followed by life

and immortality. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," (Rom. vi. 23); "Who hath abolished death, and brought life and immortality to light through the gospel."—2. Tim. i. 10. The raven represents the spirit of darkness, sin, and death; and the dove represents the Spirit power by which all these elements will be removed, and mankind reconciled to God.

Observe that the raven was sent out but once, even as the devil went forth once for all; while the dove was sent out three times. At the first sending out, the dove "found no rest for the sole of her foot," and returned to Noah in the ark, showing that the water still covered the ground.—Verse 9. When sent out a second time, "the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth."—Verse 11. And when sent the third time, she returned to him no more.—Verse 12. She had found a place of rest.

It appears that the dove being sent three times must represent three distinct dispensations of the Spirit in the work of reconciling the world to God, in harmony with his plan of the ages,—her first sending, and her finding no rest for the sole of her foot, representing the Jewish age, at the end of which Christ came seeking fruit and finding none. That church was like the blasted fig-tree, though its holy men had spoken as they were moved by the Holy Spirit. (2. Pet. i. 21.)

The second sending, at which the dove returned with "an olive leaf plucked off," appears to represent the work of the Spirit in the gospel age, poured upon a few, "the servants and hand-maidens," who, as the church of Christ, are gathered as "the firstfruits unto God and to the Lamb." These are but as a handful, compared to the great harvest of God,

but, like the olive leaf, they are a *promise* of the coming victory.

The third sending, when she returned no more, as clearly represents the dispensation following the ingathering of the firstfruits and the marriage of the Lamb, when the Spirit, instead of being confined to a few, the elect, will be poured "upon all flesh," and "all the ends of the world shall remember and turn to the Lord," and "all flesh shall see the salvation of our God." In the gospel age, the Spirit gathers out a few, and, as the dove brought the olive leaf, brings them into the ark. But in the ages following, the Spirit will not be doing a work of selection and gathering out a people for Christ's name, but will find a lodgment in all hearts.

These seem to be the facts, as revealed in the word, in reference to the Jewish and gospel ages and the other ages yet to come. The Jewish age was fruitless, as far as spiritual results are concerned; the gospel age gives the firstfruits unto God and the Lamb; and then follows the complete harvest, when Christ shall see of the travail of his soul and be satisfied. And in view of these facts, concerning the work of the devil and the work of Christ, it seems very probable that the relation of the sending of the raven and the sending of the dove was designed as an allegorical picture of the plan of the ages. This illustrates the progressive character and success of the gospel of Christ.

MOSES AND CHRIST.



CHAPTER IX.

NUMBER THREE.

LET us here, in connection with the three dispensations of the Spirit, as represented by the three visits of the dove, consider some of the uses of the number 'Three' in the Bible. It is used so often, and so strikingly, in the Sacred Writings, that it seems appropriate to speak of it as a 'Sacred Number.' It appears to be fundamental in God and man, in the structure of the heavens and earth, in the plan of the ages, in the structure of the Word, and in the process of human development, or the coming of man to God.

As God is the Creator of all things, we may reasonably expect them in some sense to bear his impress. Probably the common use of 'Three' grows out of this truth. Though many have perverted it, is there not still a sense in which the 'Trinity' is a reality? Father, Son, and Holy Spirit—the Divine Three—(though never in the Word called "*three Persons*,") are often mentioned in the Bible. This is fundamental, as shown in the commission of Christ, (Matt. xxviii. 19), and suggests the idea of Creation, Redemption and Regeneration—the three steps in bringing mankind to the image of God. The Son and the Spirit are both expressions or manifestations of the Father, the one Eternal Spirit. The Son manifested God in the flesh in personal form, and the Spirit manifests him in a higher and, in some respects, more effectual manner. The superiority of

the Spirit's presence and work over those of Jesus in the flesh, is expressed in the words of Jesus to his disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come."—John xvi. 7. The Spirit is not limited, as to the place of his operations, as was Jesus in the flesh. This does not belittle him, for when his work in the flesh was done, he was highly exalted, and received the Name which is above every name, (Phil. ii. 9-11), and we have a right to consider him as a personal embodiment of "all the fullness of God,"—"all the treasures of wisdom and knowledge;" so it is from himself, representing him, and as proof of his own victory, that the Spirit comes.—(Col. i. 19; ii. 3, 9; Acts ii. 33; John xx. 26.)

There is a trinity in man—"spirit and soul and body."—1. Thess. v. 23. They are not three persons, but it requires the three to make one person. The spirit is man's inmost, of which God is the Father; the soul is the animal nature or life; and the body is the outward form or expression of the inward entity and power. It appears that all created living bodies are produced from within, drawing from the substances without by means of the inner, mysterious, organizing power. This illustrates how all visible things are created by the power of the invisible and eternal God.—Rom. i. 20.

The *spirit* of man, mentioned in 1. Thess. v. 23, as a subject of sanctification, should not be confounded with the *air* which a man breathes, though the same primary word represents both spirit and breath. If so confounded, it leads to the further absurdities that the angels, called spirits, are only breath; and even that God himself, who is *Spirit*, (John iv. 24), is only breath. Peter tells us of Christ preaching the gospel to the "*spirits* in prison," (1. Pet. iii. 19, 20 and iv. 6); and Paul tells us of "the *spirits* of just men made perfect."—Heb. xii. 23. Spirits that can

hear the gospel and be perfected, cannot mean the breath of air in a man's lungs. And the spirit of man, which is sanctified and perfected, should not be confounded with the indwelling Spirit of God by which that sanctification and perfection are accomplished. The one pertains to man's being, while he is yet unsanctified, while the other is the Guest and Comforter of the sanctified. This distinction between the two spirits is observed by the Apostle, when he says: "The Spirit [of God] itself beareth witness with *our* spirit that we are the children of God."—Rom. viii. 16. God's Spirit testifies, and man's spirit receives the testimony.

Again, the plan of the ages is based upon three grand divisions, called three worlds, or three distinct "heavens and earth." The first was the period from the creation of Adam to the flood, the second is from the flood to the end of the gospel age, at the second coming of Christ, and the third begins where the second ends and includes all the future. In 2. Pet. iii, these three worlds are brought to view. The first heavens and earth, being overflowed with water, perished. The second is reserved unto fire, against the day of judgment and the perdition of ungodly men. But there is promise of a new heavens and a new earth wherein righteousness shall dwell or prevail.

This shows that three is fundamental in the structure of the plan, and that the third state is the highest. In the third world, [Gr. *kosmos*, order] the ruling powers will be Christ and the saints, the overcomers of former ages, raised to immortality, and therefore invisible to mortals. But, (like the kingdom of Satan, which they supersede), they will act through visible agents, producing results grand and glorious, the very opposite of the results of Satan's rule. All nations will serve and obey the Lord, and be blessed in him. (Dan. vii. 14-27; Gen. xxii. 18;

and Psalm lxxii. 17.) In that state, by his own agencies, the tabernacle of God shall be with men, and the curse shall be gradually removed. (Rev. xxi. 3, 4.)

The use of number three, and the third being the highest, is seen in several other things. In the original earth there were three divisions: 1. The broad undeveloped expanse; 2. Eden; and 3. "A garden, eastward in Eden." (Gen. iii. 8-10.) Many suppose that Eden was the garden, but the above passage shows that "the garden of Eden" was the eastward portion of Eden. This garden—the third and inmost place—was an earthly paradise. There the Lord's presence was manifested.

Again, we read of Paul being caught up, or away, to "the third heaven," or "paradise," where he had a glimpse, that he was not permitted to reveal, of the presence and glory of God. (2. Cor. xii. 1-4.) A *third* heaven implies that there are three heavens, and the Bible never speaks of more. Some think that Paul was simply caught forward, in a vision, to the third heaven, or the state that is to be on the earth after the second coming of Christ; but if this were so, he must have known whether he was caught away "in the body, or out of the body." He must have known that no person could be caught bodily into the future even one day.

It is evident that there are three places or states in the structure of the heavens, and that the earthly arrangement and manifestations were at first and are to be *because* there are three heavens. All God's works on earth correspond to the plan of the heavens. The three heavens are represented by the three places—court, holy and most holy—in the Mosaic tabernacle. He was told that it was a pattern of heavenly things. Three places in type represent three states or conditions in the antitype. God is in

the third, or highest, or inmost state. Hence he was and is manifest in the most holy, and in the human spirit, as he was manifested in paradise, and is to be again in the third world of the future.

This order of the heavens has doubtless its correspondence in the mental structure of man, and for this reason, the three places in the tabernacle would represent the three steps in man's approach to God, or the three stages in his spiritual development, spoken of by the Saviour as, "First the blade, then the ear, after that the full corn in the ear." The first apartment, sometimes called the "court," and sometimes the "holy place," (The first is usually admitted; for proof of the second, see Exod. xxix. 31; Lev. xiv. 13; xvi. 24.) had in it the altar of burnt offering and the laver. It is the place of sacrifice and washing, and therefore corresponds to the first phase of Christian life. The killing of the beast at the altar is the reconciling act—a type of conversion, the change from being an enemy to a friend. At this point, the leading desire is to be cleansed from all filthiness of the flesh and spirit. As water cleanses, it typifies the cleansing power of the truth. The altar and the laver are thus properly related. It is like accepting the sacrifice of Christ by faith and then being baptized. This order shows that Moses was moved by the Spirit of God when he made the tabernacle and arranged the furniture.

The second apartment—the "holy"—had the shewbread, the seven lamps, and the "golden altar," or "altar of incense." These represent the deeper, or spiritual, or invisible, phase of the Christian life. The seven lamps typify the revealed light in which he walks. The shewbread represents the spiritual bread by which he lives. And the altar of incense represents the place or condition near to the vail where he worships. In the antitype of all these the

Christian walks, eats, and worships by faith. In these—the court and the holy—both in type and anti-type—there are a coming to God and a receiving from him. But the third is the highest state, the “holiest of all,” or “heaven itself.”—Heb. ix. 3, 24. When that state is reached, the victors become givers, and turn round, as it were, to help others. Having thus come to God, his love is fully shed abroad in their hearts, and they look upon humanity in a new light. Truly they are kings and priests to help the fallen, bless them with light and knowledge, and lead them to God.

We have thus spoken of the three places as representing three conditions of *mind* obtainable by Christians in the mortal life. They are like three degrees of Christian life. The first state is the reconciled, in which they desire to do right and be like Christ. All Christians are in that state. The second state has more particular reference to obtaining the knowledge of God’s revealed purpose and plan. All Christians are not in that state. They are comparatively a small number who seek to know all that the seven lamps reveal. Many even discourage investigation. But they should know that God’s purpose and plan must be understood, before any one can intelligently co-operate with him. Of course, the second state includes the conditions of the first. It cannot be gained without the first. The Saviour combines the two when he says, “If ye will do his will, ye shall know of the doctrine.” The third state, or degree, is reached by the way of the first and second. The third is love, the love of God shed abroad—not love for God, but his spirit of love for mankind. It is not a desire to be saved, but a desire to bless and save others. The number is perhaps comparatively small who have come to this degree,—who in consequence of first desiring to be right and to do the will of God, and, second, making a special

effort to know God's purpose and plan in reference to mankind, have been so far successful as to become imbued with God's own love for mankind. God's love for all is the true basis of his hope for all. Duty, knowledge and love are a grand trinity in the Christian life.

Again, it appears evident that these three places in the tabernacle may not only be applied to the three states of *mind*, as above, while we are walking by faith, but that they also represent the three conditions of *body* as brought to view in the person of Christ: 1. Before his death; 2. Between his resurrection and ascension; and, 3. After his ascension. In the type, only the "court," or place of sacrifice and washing, was open and visible, while the "holy" and the "most holy" were covered and invisible. What was true of the Head, in the anti-type, will be true of his followers. He showed us the way of life. He was evidently in the "court" during his earth-life—the life of sacrifice. He remained in the middle state forty days after his resurrection, before ascending into the third state, or "heaven itself,"—the immediate presence of God.

Whatever Christian lives up to his privileges, is in these higher conditions by faith, or mentally, but not bodily. When, in due time and order, the spiritual mind is clothed with and expressed in a spiritual body, then he will be fully in possession of what he now enjoys by faith. Now, "We walk by faith, not by sight." The contrast between "now" and "then," as to knowledge, is given by Paul, in 1. Cor. xiii., "Now I know in part; but *then* shall I know even as also I am known;" "Now we see through a glass, darkly; but then face to face;" "When that which is perfect is come, then that which is in part shall be done away."

The perfect does not mean the infinite, (the finite can never become infinite), but is limited by what is

revealed, as represented by the seven burning lamps. Doubtless the education of the saints who have died in ignorance of the fullness of God's love and saving power, or who now pass into that life, will be speedily finished in the holy, by the light of the lamps without a vail between, to fit them for the higher step and the greater power as kings and priests to execute God's plan in blessing all mankind.

An understanding of this subject of the three places, representing the three conditions, is the key to the understanding of the coming and presence of Christ. He comes again, not to the court, or mortal condition; (That was the level of the typical church, and was the condition of sacrifice as a sin-offering, and therefore does not need to be repeated); but he comes now to the middle apartment or state, and the saints meet him there. They, if enlightened, see him there by faith, based on the prophetic word; but they will not see him face to face until they like him pass through the vail of the flesh. This explains how he can be present, and yet invisible, in this his day.

It has been suggested, or perhaps, by some, definitely claimed, that only a "little flock," will ever enter the holiest, or take a seat with Christ in his throne. This is promised to the overcomers.—Rev. ii. 26 and iii. 21. The "great multitude" of the blood-washed, are not said to be crowned, nor in the throne, but are said to be before the throne as servants. This is given as the location of the golden altar, and also of the "sea of glass, like unto crystal," and is therefore in the middle condition. (See Rev. iv. 6; vii. 9, 15; viii. 3. Indeed, it seems that after the antitypical day of atonement is ended, (which in type was only one day in the year), there will be in the *continual* service of the Lord for the good of men, three classes, represented by the High Priest, the Lower Priests, and the Levites, occupying their respective stations in the great work The New Jeru-

saalem system probably includes them all. The apostle speaks of the gradation of sun, moon and stars in the resurrection life, (1. Cor. xv. 41) and it is our blessed privilege to "press toward the mark, for the prize of the high calling of God in Christ Jesus," (Phil. iii. 14), that we may "shine as the sun."—Matt xiii. 43. There were three stories in the Ark (Gen. vi. 16), which may also represent the three grades in the kingdom of Christ—the true "Ark of safety."

There were three things of special interest (in addition to the tables of the covenant) in the third apartment of the typical tabernacle,—the golden pot of manna, Aaron's rod that budded, and the ineffable light of God's presence. Whatever they may mean, it is over and above the perfect conditions of the second apartment. These no doubt refer to the things of Paul's vision, which he was not permitted to utter, or which the people were not prepared to receive. (2. Cor. xii. 1-4. That in some way they refer to what the overcomers will see and know and share, when they reach the throne, or the highest position, can hardly be doubted. This is scarcely left to inference, in view of our Lord's promise that the overcomer shall have "the hidden manna."—Rev. ii. 17. They are also promised a share with him in his glory, in whose presence is fullness of joy.—Rom. viii. 17 and Ps. xvi. 11. It also appears clear that Aaron's rod, that had life in it, must typify the ruling power which is for the purpose of imparting life and blessing. The overcomer certainly has the promise of power over the nations, and to rule as a royal priest. (Rev. ii. 26, 27; iii. 21; v. 10.) The assurance is strong that the overcomer shall follow his Head—Christ—into the third heaven, and being one with him, shall share the glory of his royal priesthood,—the priesthood of blessing which is not limited to any age, as was the Aaronic priesthood, but is endless, "after the order of Melchizedek."—Heb. v. 6 and vii. The end-

less priesthood clearly implies the perpetuity of God's plan of generation and regeneration. In view of the glimpse given to Paul, when he was caught away to the third heaven, it may not be surprising that he, more than any other Apostle, reveals the absolute and universal success of the gospel of Christ. (See Eph. i. 10; ii. 7; Phil. ii. 9-11; Col. i. 15-20.)

There are many threes, in the Bible, of more or less importance. Noah had three sons—Ham, Shem, and Japheth—the fathers of the race after the flood. The covenant fathers are also three—Abraham, Isaac, and Jacob. The second of the three worlds, before mentioned, has three ages—Patriarchal, Jewish, and Gospel,—three progressive steps from the lower to the higher in the plan of revelation. The Jewish, Gospel, and Millennial Ages—three kingdom ages, typical, mystical and glorious—may be regarded as three dispensational steps in the manifestation of Christ—the fullness of God. These are the three mentioned as being typified by the three visits of the dove. In the Jewish age, God's word found expression in types and prophecies, by the *Spirit* of Christ in the prophets (1. Pet. i. 11), he not being yet manifested in person. If we include the closing of the Jewish age up to the destruction of Jerusalem, the whole Bible—both Old and New Testaments—was written in that age. The work of the Spirit in the gospel age has been to glorify him as a *Person*, and hold him, though unseen, before the minds of men for their acceptance. The fruit of this age—the elect church—becomes the power of what follows; hence Christ, embodied and manifested as the perfect church,—“the pillar and ground of the truth,” (1. Tim. iii. 15, 16), will be held as a magnet and invincible power before the world of mankind, and they will believe. (John xvii. 21-23; xii. 32.) Then the Spirit will not be confined to the few, but shall be

poured upon all flesh.—Acts ii. 17. When the Spirit-Dove finds a place of rest, God shall be all in all.—1. Cor. xv. 28.

God's love for man, exhibited in the death of his Son, has the testimony of three witnesses—the Spirit, the water, and the blood,—“and these three agree in one.”—1. John v. 8. There are three baptisms—by water, Spirit, and fire.—Matt. iii. 11. The statement of John doubtless had primary reference to the disposition made of the Jewish nation at the end of their age. That was under the supervision of Christ, and was a harvest work of three elements—separation, gathering and burning. John had baptized a mixed multitude with water, but afterward some of them were baptized with the Holy Spirit, and some of them with fire [judgments]. The baptism of the Spirit was at Pentecost, and the fire was the “wrath to come,” the unquenchable fire which came on the chaff of the Jewish nation, resulting in the destruction of Jerusalem. That harvest and its attending judgments have a parallel here, at the close of the gospel age. This also has three elements—separation, gathering, and burning.—Matt. xiii. 30, 40. The manner of the fulfillment of the judgments at the close of the Jewish age, and the everlasting, or age-lasting, punishment on that nation, should help people to understand the limitation of the judgments and the everlasting punishment down here. (Matt. xxv.)

While the three baptisms had a national application, they have also an individual one. The Lord often deals with the individual as with the nation, inasmuch as the one has the qualities of the many. Water baptism is, of course, only external, but it is an expression of loyalty to Christ, and a symbol of death and resurrection. It therefore represents the Christian's faith in the death and resurrection of Christ; his hope, in that, “Because he lives, we shall live also;” and the practical life—dying to sin and

rising into the new and higher life. It is a pledge to such a death and resurrection.

But the baptism of the Spirit is necessary to enable us to fulfill our pledge, because such loyalty and consecration are not possible to the natural man. Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom viii. 7-9.

Then the baptism of fire in the individual is equivalent to the "fiery trials" from without or within, chastisements, afflictions, and tribulations through which we must enter the kingdom of God. It is for the destruction of the flesh, or carnal nature, "that the body of sin might be destroyed." It was therefore represented in the type by the burning of the body of the slain beast.—See Lev. xvi.

God's purpose with each individual is manifest in his dealing with the nation;—he destroys the 'chaff,' or the works of the devil, and saves or preserves the 'wheat,' his own work.

Christ rose the third day, and Paul calls it gospel. 1 Cor. xv. 1-4. His victory secures the victory of the world, in due time, because he represented all. See John xii. 31-33; 2. Cor. v. 14.

But why did he rise the *third* day? and why is it gospel? In the Person of Christ, the Church and the Jewish nation are represented. A day in case of the person, is made to represent a thousand years in the history of the church and the nation. The church is to be raised early in the seventh thousand years—which is the third day, or thousand, from Christ's time. It is also the last day, spoken of by the Saviour—that is, the last day of the Lord's great week of thousands, the millennium. These agreements are not of chance.

Jonah cast into the deep, and afterward delivered, appears to foreshadow the history of the Jewish nation. Christ left them desolate, and they are to be restored in the third thousand-year day. Jonah in "hell" (sheol or hades) represents the desolate state of Israel since Christ's time. See Jonah ii: "Out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, and the floods compassed me about * *. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. I went down to the bottom of the mountains [type of governments]; the earth with its bars was about me FOREVER; yet hast thou brought up my life from corruption."

Here is a clear type of deliverance from the bondage of corruption, after being punished 'forever.' This means the same as everlasting, an age, represented in the experience of Jonah by three days. It is not difficult to see the true application when we have the thousand-year day key.

In Hosea vi. is another case in point:—"Come, let us return unto the Lord: for he hath torn [left desolate], and he will heal [restore] us; he hath smitten, and he will bind us up. *After two days* he will revive us; in the *third day* he will raise us up, and we shall live in his sight." This prophecy of 'days' is in harmony with the view above presented; and, is it in harmony with any other view? With this view of the restoration of Israel and the exaltation of the Church in the dawn of the millennium, we can see why it is gospel that the King of Israel and the Head of the Church rose victorious on the third day, "very early in the morning." We are living at the point where these things are soon to be realized. These facts should modify the claim of some that Jesus, in order to fulfill prophecy and his own word, must have remained exactly seventy-two hours in the tomb. May the Lord anoint our eyes with his own

eyesave, that we may see things in his light, and be enabled to stand ready for whatever call he may make upon us.

The law of progression seen in the three places of the tabernacle, and applied to the three steps in the development of the Christian, or his way in coming to God, may also be applied to the three dispensations—Jewish, Gospel, and Millennial. The Jewish age, like the court was specially a period of external service. It was emphatically a dispensation of ordinances, whose light was but a foreshadowing of the gospel. The Gospel age, like the holy, has the higher and invisible service of the heart, with very few external ordinances, and the light of the Spirit. In Revelation i., where Christ's relation to the church of the gospel age, with its seven phases, is brought to view, he is represented as walking in the midst of the seven golden candlesticks. As the seven lamps were in the middle apartment of the typical arrangement, it shows that the gospel church, as to its inner life, is reckoned in the middle state of the antitypical arrangement—the three heavens. But the future age will be, to the church, as the holiest of all, the third heaven. The light of the Jewish age is as the moon, which is borrowed from the sun; but the gospel church is as a woman clothed with the sun, and the moon under her feet (Rev. xii. 1); but in her future glory she will "have no need of the sun, nor of the moon, * * for the glory of the Lord did lighten it."—Rev. xxi. 23. This glory was the light of the third apartment in the typical system.

It is a point of special importance that Jesus foretold the success of his mission in the parable of the "leaven, which a woman [the church] took and hid in three measures of meal, until the whole was leavened."—Matt. xiii. 33.

Some seeing that if the leaven represents the power of truth, this would be a prophecy of universal sal-

vation, have maintained that leaven is always a type of evil. If this be so, should not the parable be taken as a prophecy of universal damnation? But the subject of this parable is not evil, Babylon, nor the kingdom of Satan. It is "the kingdom of heaven" that is here likened to leaven; and the parable can mean no less than that God's kingdom, which is an embodiment and expression of Himself, in his wisdom, love, and truth, is planted in the world of mankind, for the purpose of giving them his own nature and life, represented by the raising power of the leaven, thus creating them in his own image; and that he will not fail nor be discouraged until the work is fully accomplished.

That the working of evil is sometimes represented by the operation of leaven is true; but it is not always so. God's kingdom is not evil, yet its work is represented by leaven. The leaven of the Pharisees—which is hypocrisy—is evil; but there is a vast difference between the leaven of God and the leaven of the Pharisees. 1. Cor. v. 6-8, is a case in which leaven refers to evil; but Lev. xxiii. 15-21, is a case where it must refer to good. The "wave loaves," it is said, "shall be baked with leaven; they are the firstfruits unto the Lord." If as generally admitted, the wave sheaf was a type of the resurrection of Christ; then the wave loaves, fifty days later, must have represented the Pentecostal baptism of the Spirit, an expression of the quickening and raising power of the risen Son of God. Glorious leaven!

"But," it is said, "leaven working in flour is a process of corruption or death." Admitted; but even this does not militate against our view. It is an important fact of God's plan that there must always be death in order to new life. This teaches the important truth that man, as a carnal, sinful creature, must die—the body of sin must be destroyed—in order that he may share in the life of Christ.

Though all are in due time to be saved, yet none are to be saved in sin. As the flour is raised by the killing process of leaven, so men are to be raised up into the life of Christ by the killing power of God's love and truth. Atonement, in the type, was by both blood and fire.—See Lev. xvi. Sacrifice is the only means of victory.

But what of the three measures of meal? Some have thought that they refer to the three ages, Jewish, Gospel, and Millennial. But it was not three ages that were to be leavened; and the Woman to do the work was not in existence in the Jewish age. Indeed, the work of the Gospel age is not to leaven the meal, or convert the world, but only to prepare the Woman,—that is, the Church, “the bride, the Lamb's wife.” Therefore the conclusion appears necessary that the whole work of this parable lies in the ages to come, after the marriage of the Lamb. This is surely in keeping with the plan of the ages.

The meal to be leavened is the whole world of mankind. And the Lord has brought them to view, as already shown, in three grand divisions, or measures,—the three worlds. All that lived and died before the flood are the first measure of meal. They died unleavened. Physical death is not the death that saves. It is death to sin which involves the raising power. All who have lived and died since the flood are the second measure of meal. They have gone down in darkness, and, as a rule, without hope. The church, chosen out of the world, is the exception to that rule. And therefore they are not counted of the world—not of the meal. The nations of the future are the third and last measure of meal.

In view of these facts, who cannot see that this parable gives a grand proof of the future salvation of the teeming multitudes of earth? Until the marriage of the Lamb, or until the woman is fully developed and put in power, it is not God's plan to save

the world. The energy of heaven has been manifested in the work of preparing her. But the woman, in the throne with Christ, will use her power to bring the gospel into the "three measures of meal, until the whole is leavened." What joy in the assurance of complete and universal victory!

The doctrine of the restoration of the dead—the wicked dead, as they are usually called—is illustrated in Ezekiel xvi. 44 to end, by the prophecy as to three nations,—Sodom, Samaria, and Israel. Sodom was dead—not even a remnant left, (Rom. ix. 29.) cut off, as the record declares, on account of her wickedness,—and, as an Apostle said, are "set forth as an example, (to those who would afterward live ungodly), suffering the vengeance of eternal fire." Let the Bible interpret itself, and eternal, as thus used, has a limit, because Ezekiel declares the restoration of the Sodomites. The revised version confirms it, showing that there is neither an if, nor any irony. "They *shall* return." "Eternal fire" is the fire of the ages, and is limited by the "times of the restoration of all things."—Acts iii. 21.

This prophecy appears to represent the whole race. Israel is a type of the church. Samaria is a type of all the living nations, to be judged in the coming day. And Sodom represents all the dead. It is declared that they shall all be in a state of blessing and harmony. Christ (and the saints) shall judge the living and the dead at his appearing and kingdom; and the judgment shall be unto victory. "For this cause was the gospel preached also to the dead, that they might be judged according to [on the same principle as] men in the flesh, but live according to God in the spirit."—1. Pet. iv. 6.

In view of all the facts as to the various uses of the number three in the Bible, and the evident fullness of the Divine love and plan brought out in connection therewith, there seems to be a peculiar sig-

nificance in the last three we shall here mention: "Now abideth *faith*, HOPE, LOVE, these three; but the greatest of these is LOVE."—1. Cor. xiii. 13. God is Love, and his purpose is to fill all hearts with love. Manifested through Christ it is the great conquering and reconciling power, and hence is the mainspring of the Christian life. The apostle appreciated its intrinsic power and grand success when he said: "Love never faileth." God's purpose must be carried out. When the conquering work is done, God shall be all in all; and when faith and hope shall have served their purpose, as means to the great end,—faith fulfilled in sight and hope in glad fruition,—then Love, in immortal youth and beauty, shall live on forevermore.



MOSES AND CHRIST.

CHAPTER X.

THE BOW OF PROMISE.

AFTER the flood, "God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."—Gen. ix. 1. And God made a covenant with Noah and his sons that there should be no more a flood to destroy mankind; and he said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, * * * and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—See verses 8 to 17.

We here learn that the rainbow is "The token of God's promise," of his everlasting covenant; and that is a covenant of unfeeling mercy, notwithstanding the sins of mankind. He said: "I will not again curse the ground for man's sake, though the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done before."—Gen. viii. 21.

The skeptic may say: "It cannot be that a rainbow never appeared before the flood, as it is caused by the sun shining upon the falling rain." But how

does he know that it ever rained before "the fountains of the great deep were broken up," preceding and probably causing the long rain and the flood? Who knows what atmospheric and geologic changes then occurred? It is not our province to deal with such questions. But our claim is that the Bible record is unique and consistent with itself, and that it is full of allegories of the gospel plan. The latter will be most evident to those most familiar with the record and the plan. As to the former, the Bible gives no account of rain before the flood. In Gen. ii. 6, it says: "There went up a mist from the earth and watered the whole face of the ground." Who shall say that rains and storms and the terrible irregularities in the atmospheric conditions are either the primary or the final condition of things? No doubt the discoveries of Science, properly so-called, will continue to confirm the Bible record. The voice of what men call Nature, the voice of the great facts and laws of the universe is the voice of God. And revelation must be in perfect harmony with these facts and laws.

After storm comes the sunshine; after war, peace. This is true in all ways. It will be a great blessing, to all who can apprehend it, to know that the storm is God's method of regulating the conditions of the air, and that war is his way of conquering a peace. We are too apt to regard as a curse, what is the divine method of healing the disease, or removing the curse. Whoever can see this will know that there is rich mercy even in the severest of God's judgments. They are the Lord's method of setting things right, or bringing them to perfection. Hence in the Bible, the lower, or imperfect, or evil, precedes the higher, or perfect. The Bible coupling puts the lower or imperfect things first. It does not say "the morning and the evening," but "the evening and the

morning." So it does not give us sin, darkness, and death as final states. These are all connected with the natural, animal or primary conditions. It is "First the natural, and afterward the spiritual." It is first darkness, then light. It is first sin, then righteousness. It is first death, then life. Light, righteousness, life and peace are the characteristics of the final state.

Let it be repeated that the rainbow is the token or symbol of God's everlasting covenant of mercy. The flood, we have seen, was the type of the complete destruction of sin and all the associated conditions of the Adamic, or natural man. So we read of the work of Christ, that he will "Make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness."—Dan. ix. 24. The time and state before the flood was "the old world,"—the sin-cursed, the Adamic.—2. Pet. ii. 5. The Adamic in each person must cease to be. "As in Adam [that is, in the natural condition] all die, even so in Christ [that is, in the spiritual condition] shall all be made alive."—1. Cor. xv. 22. What is in brackets, above, will be proved true to all who read 1. Cor. xv. 45-49, and who can see that Paul puts Adam as the head and representative of all the race on the natural plane, and Christ as the head and representative of all the race on the spiritual plane.

Now, with these gospel facts in view, it becomes evident that Noah and all in the ark, of every grade, entering upon the new world, typified the world made alive in Christ. And the rainbow is the token of God's blessed assurance, that, when all are thus made alive in Christ, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are [shall have] passed away."—Rev. xxi. 4.

The rainbow is caused by the refraction and reflection of all the rays of light from the sun, shining

upon falling rain. The primary colors, developed by the use of a prism, in the analysis of the rays of sunlight, are seven,—red, orange, yellow, green, blue, indigo and violet. These colors all appear in the rainbow. Black and white are not in the list. Properly speaking, these two are not colors. Black is caused by the absence of all reflection of light, and white is caused by the reflection and blending of all the rays.

God is Light, and, as revealed in Christ, is the Sun of Righteousness. Seven is a sacred number, representing fullness or completeness. The seven colors of the rainbow are therefore typical of the seven elements of Christian character, usually called the seven graces, which shine out in the character and life of Christ. Peter says we are to add these to faith: "Virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity."—2. Pet. i. 5-7. These are the elements of a perfect character. These, blended, make white—the wedding garment, the "fine linen, clean and white, the righteousness of the saints."—Rev. xix. 8. Inasmuch as these graces are to be *added* to faith, who can doubt that character, and not mere faith, or knowledge, constitutes the wedding garment, which the firstfruits must wear in order to be ready to enter the marriage state at the coming of the Bridegroom? And inasmuch as God has made the rainbow (with its seven colors, which, blended, make white) his token, his bow of promise, shall we not take it as one of his oaths, based upon the perfection and immutability of his own character, that he will not destroy men a second time?—that is, after redemption. Wicked men will indeed reap the reward of their evil-doings in that they shall utterly perish in their own corruption, but we have the grand assurance that after sin and death have done their worst, the whole creation shall be delivered from the bondage of corrup-

tion into the glorious liberty of the children of God. Rom. viii. 21.

The mighty Angel of Rev. x.—who declares the end of one dispensation in the bitterness of partial disappointment to some, but introduces a grander dispensation in which the church (represented by John, the revelator) “must prophesy again before many peoples, and nations, and tongues, and kings,”—has the rainbow—God’s bow of promise—upon his head. This Angel is either Christ, or a great movement of which Christ is the head and front. Victory of the right is the watchword of such a movement. The bitterness of all disappointments is mollified or superseded by the glad assurance that the gospel message is not only to be carried to all, but that God has sworn by himself that all shall be blessed.

Dear reader, can you see God’s bow of promise? It is a pledge of a full and perfect gospel salvation for all mankind. Or do you, like too many in Christendom, see only what may be compared to a “secondary rainbow?” This is often seen near the “primary rainbow;” but it is much fainter, and its colors are arranged in the *reverse order* to those of the rainbow proper. Thus it is with much that passes current as the gospel of Christ in our day. However dim and faint it is, there is much good in it. It is Christ, the Sun of Righteousness, that gives them all the light they have; and it is the glory of the gospel of Christ that it does a great deal of good even when dimly shining. But, as in the case of the “secondary rainbow,” it is a double reflection of the light that causes many teachers to put things backward. They say, “God will love you if you will be good;” “Christ died for you if you will believe it;” and “He will give you eternal life if you will keep his commandments.” God’s love, Christ’s death, the gift of eternal life and the importance of being good and obedient, are all elements of the true light;

but the colors are put backward when man's goodness and obedience are presented as the cause or condition of God's love, Christ's death, or the gift of eternal life. The Word plainly teaches that God loved us first, that Christ died for us while we were yet sinners, and that men must be made alive by the life-giving Spirit before they *can* be good and obedient. The gospel facts are the *cause* of man's reconciliation and obedience, and not the *effect* of them.

Oh! that we may all learn to see the true rainbow, God's bow of promise, with its colors in their proper order; and to rejoice fully and restfully in him whose love and death are unconditional and unlimited, and whose victory over sin and sinners will be absolute and universal. Nothing short of its certainty can give full assurance of salvation; and if salvation depends on the will and works of fickle and fallible man, it cannot be certain. But nothing short of full assurance of salvation can give perfect rest and peace, and not to have peace makes life a heavy burden. To rest in God, as our certain destiny, is, therefore, the grandest, surest, and best foundation of a Christian character.



MOSES AND CHRIST.



CHAPTER XI.

ABRAHAM, ISAAC, AND REBEKAH

IT has been shown that the history of Adam and Eve as an allegory illustrates the plan of the ages—the plan of salvation—in its general features. Adam the generator of the race is the type of Christ the Regenerator of the race. Eve the wife and mother foreshadows the Church of Christ as the wife and mother on the spiritual plane. The marriage of the first pair is the picture of the marriage of the Lamb. And the generation of mankind after the marriage represents the regeneration of all after the marriage of the Lamb.

In this picture we see the plan of progression from the lower to the higher—from the animal or natural plane to the spiritual or heavenly plane; the true position and value of the second coming of Christ and the heavenly marriage; and that it is God's plan to save, or bring to the spiritual state, the Church first, and through them, made one with him in the power and glory of the heavenly state, to save or draw up the world afterward.

The other pictures, considered in the preceding chapters, represent other parts or principles of the plan—no two types, prophecies or parables of the Bible being given to teach or illustrate precisely the same thing. Each has some feature peculiar to itself. But the allegory of Abraham, Isaac, and Rebekah, in their relation to each other and in their work, represents the general outline of the plan more than any

other allegory except that of Adam and Eve. This seems appropriate, as it was at the opening of the age and light of promise. The light given to our first parents was not a promise, but was in the form of a threatening against the serpent. This *implied* the blessing of the people, and may therefore be called the gospel negatively stated. (Gen. iii. 15.) But the light given to Abraham was affirmative, in the form of the covenant or promise of God to bless all nations, kindreds, and families. (Gen. xii. 3; xviii. 18; xxii. 18; Acts iii. 25 and Gal. iii. 8, 16-18.)

But while this later allegory gives quite a connected and general view of the plan, it lacks some of the features of the former pictures, and also gives some additional features. At least three important things, omitted in the others, are brought to view here; that is, the Fatherhood of God, represented by Abraham; the Spirit's work in calling the Church, represented by Eliezer, the eldest servant, bringing Rebekah; and the coming of Christ to meet the Church on the way, represented by Isaac coming out to meet Rebekah, and escorting her into his mother's tent.

Evidently, Abraham, the "Father of many nations," as his name indicates, and also the "Father of the faithful," (See Gen. xvii. 4 and Rom. iv. 11,) in this allegory represents God, the Father of all, and the Father of the faithful in the highest sense. We are told that "Abraham had two sons, the one by a bondmaid [Agar], and the other by a free woman" [Sarah].—Gal. iv. 22. The Apostle then goes on to explain that these two women represent God's two covenants—the first mother and son answering to the earthly, the natural, the bond Jerusalem and her children, and the second mother and son answering to the heavenly, the spiritual, the free Jerusalem and her children. In this allegory (Verse 24) we see God's plan of sonship in its two phases, the generation and the regeneration, as embodied in Adam and Christ—

"First the natural [animal], and afterward the spiritual;" and as all the sons by regeneration are first natural sons, this whole plan applies to each individual as well as to two classes or nations. The natural will never be made spiritual, but the man, each in his turn, or "in his own order," passes from the natural state to the spiritual state, by God's method of death and resurrection, brought to light in the person and work of Christ.

As Abraham is the father and Sarah the mother, and the *two are one*; and as Abraham represents God, and Sarah represents the heavenly or New Jerusalem covenant, (Verses 22-26), it follows that the spirit of both the Father and Mother are one in God. Adam and Eve were created two in one, and it took both to be an image of God. We may bless God for the strength and glory of man, and for the love and (may we not say?) the greater glory of woman. And we may well rejoice that both of these are one in the infinite Spirit, for the glorious purpose of spiritual generation.

The spiritual idea is suggested by the change of the names from Abram to Abraham, and from Sarai to Sarah—the *breathing* sound of the letter "h" representing the addition of the Holy Spirit. Then, the nations being blessed in Abraham means being blessed in God, who is a Spirit; and it therefore secures not mere earthly life and blessings, as some suppose, but includes "the promise of the *Spirit*," (and therefore all spiritual blessings.)—Gal. iii. 14. Who can doubt that Abraham represented God the Father, and Sarah, his Covenant of regeneration?

Isaac the Type of Christ.

As Isaac was the only begotten son of Abraham by his wife Sarah; so Jesus is the only begotten Son of God, by the heavenly system or mother Covenant, (represented on earth by the virgin Mary).—John iii.

16. Both Isaac and Christ were children of promise and miraculously produced.—Gen. xviii. 9-14 and Matt. i. 20. Isaac, the promised seed, was the personal type of Jesus Christ.—Gal. iii. 16. But as Isaac, the seed, represented all who sprang from him; so Christ, as the Seed, represented all who spring from him. So Christ not only was, but always will be "the only begotten Son," on the spiritual plane, (all others being begotten *in him*,) as truly as Isaac will always be the only begotten son of Abraham (by Sarah) on the plane of the flesh.

Christians generally admit that Isaac was a type of Christ, or that the natural seed was a type of the spiritual seed, and this is the New Testament, Spirit-inspired, key to our application. Oh! that all Christians might see that as Isaac was not the real or spiritual seed of promise, but only a type of the real, so Israel on the plane of the flesh, and the promises to them, including Canaan, the land of their inheritance, were not the real Israel and the real inheritance, but only types or earthly shadows or illustrations of the real Israel and the promised inheritance. As the seed in Isaac was earthly, so the inheritance was earthly. And as the seed in Christ is heavenly, so their inheritance is heavenly. Paul shows us that Abraham had at least a glimpse of this, for he looked beyond the type, for "a better country, that is, an heavenly," (Heb. xi. 16), and "Looked for a city which hath foundations, [which man could not build, but] whose builder and maker is God."—Verse 10. Failing to see the spiritual significance of these promises is the apparent weakness of many Adventists, Millenarians and others. May the Lord enable us all to see through the type to what it represents.

Abraham offered his son Isaac a typical sacrifice, and on the journey to Mount Moriah he was until the third day under the dominion of death.—Gen. xxii. 4. So God gave his Son Jesus up to death, and until the

third day he was under its power. Abraham saw the resurrection by faith, believing that God was able to raise Isaac up, and so received him from the dead "in figure," that is, in type.—Heb. xi. 19. Jesus actually rose the third day. The three days may also be applied as thousand year days in the experience of Israel in the flesh and of the Church. The Jewish nation was cut off in a national death at the first advent, and is to be restored in the third thousand from that time, or in the seventh thousand from Adam. With this in view, what force and beauty in Hosea vi. 1, 2: "Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. *After two days* will he revive us: *in the third day* he will raise us up, and we shall live in his sight."

The same principle applies to the Church,—the saints who are baptized into death all through the first gospel age. They have the promise of the "morning star," (Rev. ii. 28); which implies that they shall rise very early in the morning of the third day—thousand year day—and reign with Christ. These facts in reference to Israel—both natural and spiritual—doubtless show why Jesus rose the third day, why Isaac was that length of time under the dominion of death [in figure], and why Jonah was three days and three nights in the deep. Thus only can it be that Jesus "rose the third day *according to the Scriptures.*" And his rising the *third day* is "gospel" because it indicates the plan, as above.—1. Cor. xv. 1-4.

Rebekah the Type of the Church.

THE next important event after the resurrection, both in figure and reality, is getting the Son a wife. Neither Isaac nor Christ finds his own wife. It will be understood that in the type the whole affair is natural and on a small scale, but that in the antitype it

is spiritual and on a grand scale, and covers a long period of time—the first gospel age. The true Church of Christ is, when married, to be “the bride, the Lamb’s wife,”—many in one; and Rebekah became Isaac’s wife. In the antitype, the Holy Spirit is sent from the Father in Christ’s name, (John xiv. 26), to act for him in calling the Church and bringing her to Christ; and in the type, Eliezer, Abraham’s “eldest servant,” stands in the same relation as the Spirit to Christ and the Church, in bringing Rebekah to Isaac.—See Gen. xxiv. The woman in neither case seeks the man, but in both cases she, through the agent, is found, wooed, and won.

This is where election is made prominent in the Bible plan—in obtaining a wife for Christ. The unconverted person from the nature of the case cannot be the first mover. “No man,” says Jesus, “can come to me, except the Father which hath sent me draw him.”—John vi. 44. “Knowing, brethren beloved, your election of God.”—1. Thess. i. 4. But yet the acceptance of the gospel invitation is voluntary. The same was true in the type. Abraham sent the invitation by Eliezer to Rebekah, and he said to the servant: “And if the woman will not be willing to follow thee, then thou shalt be free from this my oath; only bring not my son thither again.”—Gen. xxiv. 8.

It is interesting to read the account, in Gen. xxiv., of the servant’s journey into the land of Mesopotamia, to the city of Nabor, to the home of distant relatives of Isaac, and to observe the servant’s method of preparation for his work according to the simple and primitive customs of the people. Eliezer met Rebekah, the virgin, pure and very fair (verse 16), at the well, where she had come to draw water; and gave her out of his master’s treasures an “ear-ring,” (or rather, according to the marginal reading, a “jewel for the forehead,”) and “two bracelets for her hands.”—Verse 22. These were the earnest, or first-fruits, of

what she would receive as the future wife of Isaac.

This is a beautiful type of the Holy Spirit meeting the virgin Church on the day of Pentecost, (she having come to draw the promised water of life), and of his giving her the foretaste or "earnest" of her inheritance as the future bride of, and, therefore, "joint-heir with Christ."—Eph. i. 13, 14 and Rom. viii. 14–17. Both head and hands were adorned in the type. So the gift of the Spirit adorns both head and hands, and consecrates them to know the Lord's will and to do his work

Think of the inducement held out to Rebekah. Abraham is rich in "flocks, herds, silver, gold, men-servants, maid-servants, camels, and asses;" Isaac is his only son, (by Sarah), "and unto him hath he given all that he hath."—Ver. 36. By becoming Isaac's wife all would become hers. So in the anti-type. God has infinite treasures, and, says Jesus, "All things that the Father hath are mine!" And the Spirit takes of the things of Christ and shows them to the Church, (John xvi. 13–15.); and, by the Apostle, says to the Church: "All things are yours," (1. Cor. iii. 21–23); and "If children, then heirs; heirs of God, and joint-heirs with Christ."—Rom. viii. 17. These are among the inducements to leave the world, not merely to be saved, but to be joined to Christ as his wife and to share in the glory of his home and triumphant reign. Blessed election, and gracious indeed in its results, not only on the bride, but on all others!

The urgency of the Spirit's work, in dealing with the hearts of the awakened and called ones, is illustrated by the servant's faithfulness. He said, "I will not eat until I have told mind errand."—Verse 33. He would not be satisfied until he had obtained the full consent. That given, "The servant brought forth jewels of silver, jewels of gold, and raiment, and gave to Rebekah."—Verse 53. She

needed nothing of her own; she was clothed and enriched from the stores of Abraham.

So in the antitype. The virgin Church needs nothing of her own, that is, of her old conditions, but under the Spirit's leading, she finds very precious, and still more precious jewels of truth, and the wedding garment of holiness, "Without which no man shall see the Lord."—John xvi 13 and Heb. xii. 14. The Apostle says: "Ye are complete in him;" and he "is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord."—Col. ii. 10 and 1. Cor. i. 30, 31. His righteousness becomes hers, in outward manifestation, by the inward operation of the Holy Spirit, so that at the marriage it is said of her: "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. xix. 8. How similar the type and antitype, and yet how much grander is the spiritual than the natural!

After the engagement, "They did eat and drink * * and tarried all night."—Verse 54. During that night Rebekah entertained Eliezer and the other servants as guests. So during the gospel age the Spirit is the Guest of the Church, (John xiv; 16, 17.) and the angels (represented by the other servants) are assistants, as "ministering spirits" to the "heirs of salvation."—Heb. i. 14.

The night of waiting at last ended, and in the morning Rebekah was conducted away to meet her future husband. So the Church has had a long dark night of waiting for the day dawn (Rom. xiii. 12 and 2. Pet. i. 19) and for the Lord, her absent loved One, her coming Bridegroom (Matt. xxv. 1-10 and 1. Thess. i. 10); and then, "very early in the morning," of the Millennial day, she is caught away to meet the

Lord, and to be with him forever in his glory.—
1. Thess. iv. 17.

But an important decision must be made by the prospective bride. There are inducements both to go and to stay, and she must decide. Friends, home and all the old associates would hinder, and hold her back (verse 55), and it was referred to the damsel. Her friends said to her, "Wilt thou go with this man?" This was the critical moment: all her home friends and early associations on the one hand; and, on the other, leaving them all to be the wife of him she had never seen. How could she decide to make such an exchange? It was the knowledge of the truth that controlled her mind and led to her decision. She had heard of Isaac; she had substantial evidence of his honor and wealth; and though not having seen him, *she loved him*, (Faith works by love), and hence she answered: "I will go."—Vs. 56-58.

So earth, friends, material success and the enjoyment of earthly associations would hold the Church back. These things, many of them lawful in themselves, must be laid on the altar and sacrificed by those who would be wholly the Lord's. To live for earth and self is most natural. How can she decide otherwise? Why should she devote her life and energies to Christ and the good of others? She has never seen Christ. Ah! it is the knowledge of the truth that controls her, and leads to her voluntary choice, and cheerful self-sacrifice. (And it may be safely said that it is the want of this knowledge that makes so many, who even profess to be Christians, lean toward and cling to the world, and to have no interest in the blessed hope). She has heard of him. She has satisfactory evidence of his wealth, his power, and his love. He has spoken to her inmost heart, by the Spirit, who has revealed *his heart* to her, and, though absent and unseen, *she loves him* (1. Pet. i. 8), and therefore when all else is put against him, her

decision is like Rebekah's: "I will go." The virgin Church is willing to leave all the world for Christ, and when the great truths of his love and plan are known, who would refuse his gracious invitation?

The Meeting of Isaac and Rebekah.

REBEKAH went out by faith, under the leadership of Eliezer, and he brought her to Isaac; but Isaac came out to meet her on the way. "And he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel."—Vs. 63, 64. He was waiting and longing for her, and she was looking for him. What an interesting and joyous meeting! Isaac escorted her into his mother's tent, and she became his wife; and he loved her.—Ver. 67.

Let it be specially observed that Isaac did not come *all the way* to take Rebekah home with him, much less to remain at her old home with her; neither did she go *all the way* to meet him; neither when they met did she escort him back to her old home; but they met in the open field, and she went in with him to her new home in the place prepared for her. All these facts are specially interesting as illustrating the truth concerning the second advent, the meeting of Christ and the Church, the marriage of the Lamb, and the future home of Christ and his Bride.

If there be any truth in the general application, and any force in the illustration, (and who can doubt it?) then it is the Holy Spirit's work to bring the Church up to the condition of Christ, and to the place of their meeting. Christ does not come to earth nor earthly conditions to live with his Bride, as many think. Neither does he come to earth to take her to his home in the heavens as others teach. Neither does the Holy Spirit bring the Church to the third heaven to be with Christ as still others teach. And we may be sure that it has not been his plan that

each one who died before or during the gospel age should go to heaven at death. If such had been the case, there would have been no need of a second coming of Christ to meet the Church. To claim that his second coming is at death, involves in the absurdity that he comes the *second* time a great many times, and that he often came the *second* time even before he came the *first* time.

There are some who see this that do not see the fallacy of other positions. If Christ came all the way to stay, then the Church would not have to go at all. If he came all the way to take her away, still she could not be caught up to meet him. If the Church went all the way to meet him, it would exclude his coming entirely. But the truth seems very simple: he comes part way, and she goes part way, under the leadership of the Spirit, and they meet "in the air,"—the expression used to illustrate or typify the middle heaven,—the middle place or condition of the heavenly tabernacle. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"—Ps. xxiv. 3. (See "Coming of Christ," in DAY DAWN.) Whatever may be the need of, or the reason for, his coming to the middle apartment, it is evident that he himself conducts the Church into the heavenly mansions, or the prepared place.—John xiv. 1-3 and 1. Thess. iv. 17.

The question has been asked: "What is meant by Rebekah putting on the *vail*, when she met Isaac?" It was doubtless, primarily, an act of modesty, and in conformity to a custom of that day. But inasmuch as the *vail* in Scripture is used to represent the *flesh* (See Heb. x. 20), and as while we are in the flesh (that is, as thus used, the natural body) we must walk by faith (2. Cor. v. 6-8), it is suggested that her having on the vail, when she first met Isaac in the field, may represent the fact that the presence of Christ must first be recognized, not by sight of mortal eye, (see-

ing he is not in the flesh), but by faith. The vail, representing our natural condition, is still between us and the actual sight of our Lord, though there are prophecies indicating that the end of the gospel age has come, and that his presence is therefore due. This being so, there is nothing but the "twinkling-of-an-eye" change between us and seeing Christ face to face. If the following passage in Peter's epistle has been true and applicable all through the night of waiting, how much more emphatic it becomes in our present attitude: "Whom having not seen [except by the eye of the understanding or of faith] *we love*, in whom though now we see him not [with the natural eye], yet believing, we rejoice with joy unspeakable and full of glory."

Rebekah the Wife and Mother.

REBEKAH, the called and chosen virgin (Verse 16), represented the Church as a "chaste virgin" espoused to Christ, (2. Cor. xi. 2), that is, the Church in the present life, the first gospel age, before the second coming of Christ and the marriage; and Rebekah as wife and mother represented the Church in her glorious position and work after the marriage of the Lamb—she being, when married, "the Bride, the Lamb's wife."—Rev. xxi. 9. She is there brought to view under the figure of a City, the holy or New Jerusalem, even as the corrupt, apostate, counterfeit Church of the book of Revelation and of history is brought to view as a city,—"*Babylon*, the mother of harlots and abominations of the earth."—Rev. xvii. 5. The counterfeit has not only been united to the kings of the earth, but is recognized both in prophecy and history as a "*Mother Church*." Then we need not be surprised if the true Church is both Wife and Mother.

Taking Rebekah into the mother's tent (verse 67)

prefigures the exaltation of the Church to the New Jerusalem or "Mother" state and position in God's kingdom. That position was typically held by Sarah,—"the free woman"—Isaac's mother, as long as she lived. Paul explains that Sarah in the allegory represents the second or New Covenant, the free Jerusalem, which is above, and "which is the mother of *us all*."—Gal. iv. 22-26. This evidently refers to the Church. Sarah was Rebekah's mother because she was Isaac's mother—that is, in the sense that the marriage made Isaac and Rebekah one. So Jerusalem above, represented by Sarah, is *our* mother, the mother of the Church, because it is the mother of Christ, the antitype of Isaac. Our union with Christ secures this, and hence Paul says, "Now we, brethren, as Isaac was, are the children of promise."—Gal. iv. 28. Being baptized into Christ, all that is his becomes ours. The position of Sarah, the mother, falls to Rebekah, the daughter; and so the Church as the daughter of the Jerusalem above, by union with Christ the Son, is exalted to the New Jerusalem state (or tent) and becomes the mother of the future generations, that is, in the regeneration.

This fact is typically put into the words of Rebekah's friends: "And they blessed Rebekah, and said unto her, * * Be thou the mother of thousands of millions."—Verse 60. Whoever can apply this spiritually to the future work of the Church, as the Bride of Christ, blessing and regenerating the nations, will have a glimpse of the greatness of God's plan of salvation.

Some see that the Church is to be Christ's Bride, and yet think the whole plan of salvation ends at the marriage. God help them to see that the marriage is preparatory to the regeneration of the race, and not to their destruction. Offspring properly follow marriage.

There are some who admit the general truth of our

application of this allegory, and believe that the plan of salvation will go on after the marriage, but deny the *motherhood* of the church, as represented by Eve and Rebekah. They allow that the Church will be Christ's wife, and that she will reign with him; but she must not be a mother! ! And why not? Because of a preconceived notion or theory, held by them, that the nations saved after the marriage will never have the same *nature* as Christ and the Church. They seem to see that the very idea of father and mother is that of imparting their nature to their offspring. It might help them on to the larger and more spiritual hope, could they but see the truth that the very thought and meaning of husband and wife carry the mind forward to the idea and hope of offspring, and that the offspring are the *only positive proof* of marriage.

The objection to our view, of all in due time having the spiritual nature, would lose much of its force, were it seen that beings of the same *nature*, may greatly differ in their *position*, and in degree of *glory*. We do not ignore the gradation in the future life. Paul says they will be as the sun, moon, and stars (1. Cor. xv. 41),—all heavenly, and yet differing in their glory and shining power. The first fruits, the overcomers of this age, are to shine forth as the sun. Matt. xiii. 43.

As generation is the legitimate result of marriage, and the highest earthly glory of the married pair consists in the impartation of their life and nature to offspring; and as it is God's plan to represent the great spiritual facts of his kingdom by natural things; we may safely conclude that the impartation to the nations of the spiritual nature of Christ and the Church will be the necessary consequence and glory of the marriage of the Lamb. And to this all the teachings of the gospel in type, in prophecy, and in fact, agree. The same water of life which Christ

promises to the believer in the gospel age, as a well of water, (John iv. 14), after the marriage flows as a river, and the BRIDE (with the Spirit) extends the invitation to all to come and drink.—Rev. xxii. 17. Then the plan of salvation *must* reach beyond the marriage; as till then there is no BRIDE. And as the water produces a spiritual result now, it will produce the same result then. Let us all be glad and rejoice in the fullness and glory of God's unlimited plan of salvation for mankind.



MOSES AND CHRIST.



CHAPTER XII.

ABRAHAM'S SEVEN SONS.

AFTER the death of Sarah, Isaac's mother, (who was succeeded by Rebekah in the line of descent toward Christ), Abraham took another wife, Keturah, and she bore him six sons.—Gen. xxv. 1, 2. These six and Isaac were all born after Abraham, as to the natural law of generation, was "as good as dead."—Heb. xi. 12. The apostle tells us that Isaac was by promise, and did not come by the natural order. He was therefore a child of faith, which is of the Spirit, and not of the flesh. That faith was counted to Abraham for righteousness. All righteousness is by the spiritual principle, not by the natural, nor by the law, for the promise to Abraham was four hundred and thirty years before the law.—Gal. iii. 17. And a little later, though Sarah "was past age," (Heb. xi. 11), and Abraham "as good as dead," "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness."—Rom. iv. 18-22.

A great principle is involved in the statement:—"Against hope he believed in hope." However out of harmony with the lower order of things, because God had promised it, he believed it would be done. Abraham's faith was tested both at the birth and the typical sacrifice of Isaac; and the important princi-

ple was illustrated, that spiritual things do not come by the natural. They are attained by the death of the natural, "the crucifixion of the flesh—the old man—with the affections and lusts," (Rom. vi. 6 and Gal. v. 24), and through regeneration.

Now, if Isaac was not of the natural order, because of his father's age and condition, as stated by the apostle, but by his mysterious begetting was typically a spiritual son—a type of Christ,—does it not follow that the six sons of Abraham, born after Isaac, must have been by the same law of the Spirit? Why did Abraham have *seven* sons after the natural was "as good as dead?" We have seen that seven is a sacred number representing fullness or completeness. Then does not this seven seem to foreshadow the spiritual regeneration of all the nations by the same law of life that develops Christ and the Church? This harmonizes with other Scriptures which show that God—represented by Abraham—is the Father of all, and that he will finally succeed in reconciling and regenerating them all.

Ishmael, born before Isaac, was the natural son of Abraham, by Hagar, the bond-servant, and Paul, in Galatians iv., shows that this mother and son in allegory represented the earthly Jerusalem and her children in bondage; and therefore the later-born sons of Abraham were not needed to represent the natural.

Let no one think that the claim that all are destined to become spiritual by judgment and regeneration, ignores the variety and gradation in the heavenly state. Those who, by being governed by the law of the Spirit now, become members of the royal priesthood, will always have the pre-eminence. They shall shine forth as the Sun, in the kingdom of their Father, but the later-ripened will shine with the lesser light of the moon and the stars.—Compare Matt. xiii. 43 and 1. Cor. xv. 41, 42. But while seeing this

gradation among those made alive in Christ (1. Cor. xv. 22), we may rejoice in the assurance that the sun, moon, and stars are all heavenly bodies. The natural or fleshly body belongs to the realm of the seen and temporal, but the spiritual or heavenly body to the unseen and eternal.—2. Cor. iv. 18. Then we may safely hold that there will be no endless life for any person on the fleshly or earthly plane. Endless earthly conditions, indicated by many prophecies require a continual succession of generations.—See PERFECT DAY.



MOSES AND CHRIST.



CHAPTER XIII.

JACOB AND ESAU.

THE next apparent picture of an important element of God's plan is in the life of Isaac's two sons, Jacob and Esau. The record of their birth, natural qualities, manner of life, and their bargain about the birthright, is found in Genesis xxv. 19-34, which please read.

They were twins, and Esau was the firstborn; but for a mess of pottage, Esau sold the birthright to Jacob; and thus, by a peculiar deal with each other, the word of the Lord was fulfilled: "The elder shall serve the younger." This allegory illustrates an important principle in the plan, often expressed by our Lord: "The first shall be last, and the last first."

It is common in the Word for things to be brought forth and contrasted in pairs. The relation of the two great principles in God's plan—the natural and the spiritual—is thus illustrated. The natural is first and has the birthright. But, in God's order, it must give way to the younger, the spiritual; and the natural serves. It has an important part to perform, as the chaff to the wheat, or as the garden in which the spiritual grows. The lower must precede and serve the higher. And as people pass through the process of regeneration, the natural things, which had been first in use and appreciation, become secondary, and the spiritual things take the highest place in the mind and affections. The spiritual mind chooses the spiritual things and rejects the natural.

In the light of this principle we have help to a reasonable solution of the subject of election, as mentioned by Paul in Romans ix. 11-16: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;—it was said to her, The elder shall serve the younger. As it is written, Jacob [type of the spiritual] have I loved, but Esau [type of the natural] have I hated."

Love and hate, like heat and cold, are comparative terms; hence hate means to love less. But we need not think it was Jacob and Esau, as persons, that the Lord loved and hated; much less need we think that Jacob was elected to be eternally saved, and that Esau was left to be hopelessly lost, as so many have been taught. According to the allegorical principle, the things loved and hated, or chosen and rejected, were the spiritual and the natural which Jacob and Esau represented. The natural or animal man is the vessel of wrath fitted to destruction, after he has served his purpose, and the spiritual man is the vessel of mercy before prepared unto glory.

Though persons are chosen to represent these two principles, and in the picture such persons are destroyed, we need not think of them as hopelessly excluded from the spiritual and endless life. Esau and Pharaoh are examples. They died in Adam, and when they are made alive in Christ, (1. Cor. xv. 22), the spiritual Man, they will rejoice that in the earth-life the Lord used them to represent so important an element in the divine plan of salvation for all.

It should be observed here that even Jacob was not the true elect, but only the type of God's elect—the Lord Jesus, and the Church chosen in him, and fitted by his Spirit for his work of royal priesthood. In reality, Jacob was as natural as Esau, and unless he became personally spiritual in the past, he will

need to be regenerated in the future as well as Esau. This is none the less true because those two men were chosen to represent the opposite principles.

The election of the royal priesthood, through faith and the seven added graces (2. Pet. i. 5-11), is not merely unto salvation, for only Christians, or those already in a saved state, are candidates for this high calling, or called upon to make their calling and election sure; but the election of the few is for the glorious purpose of blessing the many—all. If we would be associated with God's elect principle and royal priesthood, the firstfruits in the spiritual state, we must be diligent to add to our faith the seven Christian graces. God chooses to the high honor of priesthood only those who choose his elect principle and prove faithful unto death. "Many are called but few are chosen." "They that are with him are called, and chosen, and faithful." "Let no man take thy crown."

Again, we have in Jacob and Esau an illustration of the relation to each other of the Jewish and Gospel Churches. Here the natural and the spiritual are brought to view dispensationally. As the Jewish Church was itself a type or pattern of the Gospel Church,—the former being on the natural plane, and the latter on the spiritual plane,—this is a case in which Esau is a type of a type,—a personal type of a national type,—and Jacob, in his fleshly descendants, the nation of Israel, is a national type of the Gospel Church. In other words, Esau and his offspring represented the nation of Israel in the flesh; and Jacob and his descendants—Israel in the flesh—represented the true Church, the antitypical Israel of God, the overcomers,—as Israel means one that overcomes.

It would be well for those entertaining an earthly hope for the Church, could they see that as the nation of Israel is but a type of the real Israel of God,

so the land or inheritance of the typical Israel is not the Christian's inheritance, but only a type of it. The two are related to each other as the natural and the spiritual, the earthly and the heavenly. Abraham had a glimpse by faith of "the better country," and of the heavenly city, which the Lord builds, not man. Heb. xi. 10, 16. We are to look up, not down. As "the earnest of our inheritance," (Eph. i. 13, 14), is spiritual, the inheritance itself must be spiritual.

The two children—Jacob and Esau—were called two nations.—Gen. xxv. 23. The two Churches are each called "a holy nation." And as the elder serves the younger, as the natural serves the spiritual, so the Jewish Church serves the Gospel Church. Out of the former the nucleus of the latter came. The mass of the earthly nation rejected the Lord when he came, but "as many as received him, to them gave he power to become the sons of God."—John i. 11, 12. As Christ on the earthly side came of Jacob, and the first Christian Church came of Israel, well could Jesus say: "Salvation is of the Jews." And in the future ages, as the Church will be with Christ in the heavenly, and will use Israel as her earthly hand-maid, the elder will be serving the younger still.

Many have seen that there was a lapping of the ages at the first advent of Christ—the Gospel dispensation beginning before the Jewish dispensation ended. Probably this and more was indicated by the fact that Jacob's "hand took hold on Esau's heel."

As Jacob supplanted Esau, on account of Esau's failure, and despising the birthright, so the Gospel Church supplants the Jewish Church, taking the birthright, and its blessing, leaving only "a mess of pottage," and a lower blessing, to the Jewish Church. The birthright includes the ruling power, the superintendence, of the whole family for their good. And Jesus, speaking of the change to come on the Jewish nation because of their rejection of the Messiah, said:

“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Matt. xxi. 43. That other nation is the Gospel Church.

Judging from the reference to Esau, in Hebrews xii. 15-17, these two brothers evidently represented, also, two classes in the Church of Christ. That there will be least and greatest in the kingdom of God, is shown by our Lord himself, in Matthew v. 19. Paul speaks of the Church as composed of “babes,” and those “of full age.”—Heb. v. 11-14. He also speaks of these two classes in the Church as “carnal” and “spiritual.”—1. Cor. iii. 1. Of course, an absolutely carnal, or natural, man is not of the Church at all, but of the world; but Paul is here speaking of the different grades in the Christian life. He speaks of the Corinthians as “brethren,” and yet, because they were not far removed from the worldly condition, he calls them “carnal:” “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [natural, fleshly], even as unto *babes in Christ*.” The sect or party spirit, divisions and human names, he gives as evidence of their being in that low state. If that was true then, it must be so now.

In the same chapter, Paul speaks of these two classes of Christians under the figure of builders. Both are on the true Foundation, Christ Jesus, but their works differ. One is saved, and rewarded for his good works; the other suffers loss, his works being burned, but he himself shall be saved, yet so as by fire. The sect spirit is among the things to be burned.

Strictly speaking, both “the little flock,” and “the great multitude,” are parts of the Church, both now and in the future or New Jerusalem state. The kings and priests will not be the whole City or Church,—“the bride, the Lamb’s wife,”—but those in the throne ruling with Christ; and the great multitude,

also in the City, occupy a place before the throne, and serve.—Rev. vii. 9-15. All in the City have white robes, but only those in the throne are said to be crowned. The great multitude are said to have washed their robes and made them white. But, had they not defiled their robes, they would not have needed washing, for when the Lord receives the repenting sinner into the family, He covers him with a clean robe. And the Christian's duty and privilege is to keep his garments unspotted from the world. In the passage in Hebrews xii., the apostle exhorts believers thus: "Looking diligently lest any man fall from the grace of God [not from divine sonship, but from the grace, or favor, that belongs to the faithful in the family]; lest any root of bitterness springing up trouble you, and thereby many be *defiled*." Here are those whose robes must be washed, and from the following it appears that these defiled ones are represented by Esau. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat, sold his birthright. For ye know how that afterward, when he would have inherited the blessing [of the firstborn], he was rejected: for he found no place of repentance [no change in his father's mind], though he sought it carefully with tears."

We are told, in Genesis xxv. 34, that "Esau despised his birthright." This was an irreverent spirit, and was really dishonoring both to himself and his father. In the allegory, it must represent the spirit and state of those who belittle or ignore the "crown," and the "throne," that is, the position of the royal priesthood, "the high calling of God in Christ Jesus." There are those who do count it of little or no value, and blame us for talking and writing so much about it. And we may not judge how many there are who for a little present personal gratification,—*"a mess of pottage,"*—bring on that defilement

which will rob them of their birthright—the ruling position in the kingdom of God.

But it is a matter of rejoicing, that whether Esau be considered as the type of the Jewish nation or of a class in the Gospel Church, (and doubtless both are correct), the illustration does not suggest either endless torment or hopeless death; for though he lost the position, and consequently the blessing, of the firstborn, he received *another* blessing, and was afterward reconciled to his lot and his brother. He did not cease to be a son, even though he had despised and sold his birthright.

If any think that Esau, or the non-elect, whom he represents, being shut out from the position and blessing of the firstborn, cannot be blessed at all, let them read and consider the plaintive cry or prayer of Esau, and its answer:—

“Hast thou not reserved a blessing for me? * * Hast thou but one blessing, my father? bless me, even me also, O, my father! And Esau lifted up his voice and wept.” And his father pronounced a rich blessing upon him. But by comparing the two blessings, as recorded in Gen. xxvii. 28, 29 and 39, 40, it will be seen that Jacob’s blessing included that of authority or ruling power, while to Esau it was said, “Thou shalt serve thy brother.” This is really the difference between the “little flock” and the “great multitude” in the New Jerusalem state. The over-comer has the promise of a crown and a throne, but the others stand before the throne and serve. But let us remember that whatever may be the spirit and design of earthly rule, those who obtain authority in the heavenly kingdom, will rule in love and for the purpose of blessing to all mankind. Well, therefore, may we aspire to the position of God’s elect as represented by Jacob, and by loyalty to Christ secure the blessing of the firstborn.

MOSES AND CHRIST.



CHAPTER XIV.

LEAH AND RACHEL.

N Leah and Rachel, the two wives of Jacob, we see a picture of the Jewish and Gospel Churches; and in the twice seven years which Jacob served for Rachel, though at the end of the first seven he obtained Leah, (see Gen. xxix.) we see the Jewish and Gospel dispensations, which are equal in their duration.

These types are not here used to *prove* the equality of these two dispensations. That is proved by direct chronological and prophetic testimony.—See TWO DISPENSATIONS, in DAY DAWN. But having such direct testimony that they are equal, these typical pictures *illustrate* that equality, and so confirm the application of the prophecies. Thus we see the “Gospel in Type and Prophecy.” And who can see these wonderful allegorical pictures, and not be led to set a higher value on these peculiar and striking histories given in the writings of Moses? Surely the Eternal Spirit, manifested in Christ and his work, was the underlying and controlling power in the construction of those lives.

In the allegories we have been considering, we have seen the general outline of God’s Plan of the ages, and the outcome in the universal regeneration of mankind. In addition to this, we have seen God’s method of saving men, by the destruction of the lower or carnal nature,—this really being involved in regeneration. But in the allegory now before us,

or in the two Churches, and the two dispensations, pictured in it, we have an important divine arrangement to illustrate the great principle which underlies God's plan in revelation, and in regeneration, or the development of the race of mankind into his own image. That principle is, "First the natural [or animal], and afterward that which is spiritual." This is seen in the fact that the Word of God has an internal meaning—the letter and the spirit. This has been considered to some extent. It is the basis of the applications in this book. The same thing being true in the development of man, it follows that the natural mind is adapted to the external phase of truth, and it to him; and there is the same adaptation between the spiritual mind and the spiritual phase of truth.

The Jewish Church was on the natural plane, and all its ordinances and services were adapted thereto. It needed no regeneration, no spiritual life, to be a Jew. Theirs was an earthly, visible organization. But the Gospel or Christian Church is not a natural or earthly organization, but is spiritual; and hence the entrance into it and membership therein depend upon the begetting and development of spiritual life. Its fundamental law is: "Ye must be born again,"—"born from above,"—that is, by the heavenly life principle. This is why Jesus said: "Except a man be born again, he cannot see the kingdom of God;" and "Except ye be converted, and become as little children, ye cannot enter into the kingdom of God." That is because the kingdom of God is a spiritual state, or a spiritual organization of those in the spiritual state; and hence the only way in, is to become spiritual. And the same law holds good whether a few, many, or all are finally to enter in. But it is a blessed assurance that regeneration is finally to be universal.

While the gospel principle is not by any means

limited to what is commonly called the "Gospel Age," it is an important fact that the purpose of this age, which ends in connection with the return of Christ, the heavenly Bridegroom, is to develop the Bride,—that is, the heavenly or spiritual organization, called the New Jerusalem.—Rev. xxi. 9, 10. And the parallels between the natural things of the Jewish age and the spiritual things of the Gospel age are really wonderful.

The Jewish age, and the primary organization of the natural Israel, dated from the death of Jacob, as recorded in Genesis xlix; and the Gospel age with its primary stage of the heavenly or spiritual Israel or Church, dated from the death of Christ, or from his exaltation to glory and the consequent descent of the Holy Spirit immediately following. Jacob is therefore in some respects a type of Christ. Jacob had twelve sons on which the twelve tribes of Israel and the Old Jerusalem system were based; and Christ had twelve Apostles on which the Gospel Church and the New Jerusalem system are based.—See Eph. ii. 20 and Rev. xxi. 14.

The law of the Jewish age was on the plane of the flesh, whose principle is called "the law of sin and death;" and the Gospel age is based on "the law of the Spirit of life in Christ Jesus."—Rom. viii. 2. The people under the old law were servants, or 'children of the flesh,' while in the Gospel Church they are sons, or "children of promise." Those were in bondage; these are free. And whom the Son maketh free, he is free indeed. The old law was national, and adapted to that state of bond-service; but the law of the Spirit is the law of love, and is unlimited in its application and power. "Love never faileth." The Jewish nation was called "a kingdom of priests," and was continually offering bloody, fleshly, sacrifices (See Exod. xix. 6); and the Gospel

Church is "a royal priesthood," to offer up spiritual sacrifices.—1. Pet. ii. 5-9 and Heb. xiii. 15.

The Jewish Church was the type, and the Gospel Church is the antitype. Their circumcision was in the flesh, but the true circumcision, that is, the antitype, is not an external form, but is inward, "of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 29; Phil. iii. 3 and Col. ii. 11.

Their Jerusalem, their land, their sabbath, or rest, their inheritance, and their life, were all earthly. All the promises and threatenings of that age related only to earthly life and death—commonly called "temporal" blessings and cursings; but the spiritual life and immortality are brought to light in the gospel, (2. Tim. i. 10), and our land, our rest, our inheritance, and the New Jerusalem, are all on the spiritual plane.

In harmony with this principle of progression from the natural or earthly plane to the spiritual plane, the first and second advents of our Lord are arranged. The first coming was in a fleshly body, on the Jewish level, and adapted to the work of sacrifice necessary to bring mankind into the spiritual life; but the second coming is in a spiritual or heavenly body, to the Christian ideal, and adapted to the spiritual condition of the sons of God, and as the apostle says, "Without sin [and therefore without a sin-offering] unto salvation."—Heb. ix. 28. That is, he comes to perfect that for which the foundation was laid at the first advent, namely: the establishment of a spiritual kingdom, for the purpose of regenerating the world.

But let us return to the type. Whoever will carefully and reverently read the twenty-ninth chapter of Genesis, with the light of the plan of the ages shining upon it, may see that Leah and Rachel are personal types of the Jewish and Gospel Churches. And this will be the more evident because Jacob was

a type of Christ. Leah was the elder, and Rachel the younger. Jacob wanted Rachel. He loved her (Verse 18), and served for her all the time, even twice seven years. And yet he obtained Leah first.

Let us bear in mind that these two, like the other twos we have considered, represent the natural and the spiritual, and we may see the same principle elsewhere. The Lord's object in creation is the spiritual man—man in his own image. The spiritual is God's choice—the supreme object of his love, and yet the natural is obtained first; and the elder serves the younger. The same is true of the Church. The spiritual Church is the supreme object of the Lord's love and choice, and the whole aim of the divine work is to obtain it, and yet the natural or earthly (the Jewish) Church is obtained first. Who can fail to see that this element of the divine plan is represented by Leah and Rachel?

One quality of the Jewish Church is suggested by the fact stated, that "Leah was tender-eyed."—Ver. 17. Weakness of eyes, or inability to see spiritual things, is an essential quality of the natural man, and was a special characteristic of the Jewish Church. Paul tells us, in Romans xi. 25, that "Blindness in part has happened to Israel, until the fullness of the Gentiles be come in." Leah being a type of Israel in the flesh is a good reason for putting on record the condition of her eyes.

The fruitfulness of Leah, and, for a time, the barrenness of Rachel, are very suggestive. It is in harmony with the fact that the natural or animal has always been more fruitful than the spiritual. Natural results are first, and more readily realized. But as Rachel's barrenness ceased, in answer to her pleading with God, we may rejoice in the assurance that the spiritual Church, though long backward in manifesting her power, will yet be fruitful, and people God's kingdom with her heavenly offspring. To

this end the Lord will in due time answer her earnest prayer. The Father says to the Son, the Head and Husband of the Heavenly Church : " Ask of me, and I will give thee the heathen [the nations] for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm ii. And God has promised that the children of Abraham, according to the law of the Spirit, shall be as the stars of heaven, innumerable. (Gen. xv. 5; xxii. 17; Gal. iii. 8-14.



MOSES AND CHRIST.



CHAPTER XV.

THE HISTORY OF JOSEPH.

THE history of Joseph, one of Jacob's twelve sons, as given in the book of Genesis, (beginning at chapter xxxvii.), is one of the most interesting biographies in the Bible. As the true story of a man's life and wonderful career, it has scarcely an equal, except in its antitype, the life and career of Christ. On reading Joseph's history, one is reminded of the saying: "Truth is stranger than fiction." If any have not read it, it is commended to their attention at the first opportunity. Many, both young and old, have read it with thrilling interest and lasting profit. The mind is carried from things simple, natural and homelike, to and through events both romantic and tragic, to a climax most wonderful in its effect on Joseph himself, on his father and brothers, and on the history of the young and rising nation of Israel.

Joseph is first brought to view as a shepherd boy, a lad of seventeen years, the favorite of his father, and, partly on that account, hated by his brethren. He was evidently pure and honest-hearted; and his out-spoken report of their evil-doings, added to the fact that Jacob loved him more than all the other sons, aroused in them a spirit of jealousy and malice. All this, on both sides, was very natural. Then the spirit of hatred was intensified by Joseph's two dreams, which he very innocently told, the first to his brethren, the second to both his father and his

brethren. He may not have realized their import, but they at once interpreted them as foreshadowing his superiority to themselves and their bowing to him. The brethren scouted his apparent youthful ambition, and hated him the more for his dreams. His father reproved him, but he "observed the saying,"—evidently being impressed with the thought that these youthful ambitions might be, as they often have been, the forecasting of future events. Joseph was what men sometimes call "A man of destiny."

On a certain day the brethren were supposed to be feeding their flocks at Shechem, and Joseph was sent to them. But they had moved to Dotham, and he followed them. When they saw him, they said, "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams."

But for the mercy of Reuben, this savage plot might have been carried out; but, instead, he was put alive into a pit, in which "there was no water." Then Judah's brotherly affection was stirred, (Even the most selfish and wicked men have some good qualities.), and he said, "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, [a company of whom were then passing], and let not our hand be upon him; for he is our brother and our flesh."

The love of money and the desire to get rid of this dreamer were mingled with their better affections, and so he was sold, "for twenty pieces of silver," to be a slave in Egypt. And the coat of many colors, or pieces, the evidence of their father's special affection for Joseph, was dipped in blood and brought to Jacob. He knew the coat, and in anguish exclaimed: "An evil beast hath devoured him; Joseph is without doubt rent in pieces." And he mourned many days, refusing to be comforted.

These are the main points recorded in the thirty-seventh chapter. In the course pursued by Joseph's brethren is a most remarkable instance of how men, acting out their own natural and selfish instincts, and determined to thwart some purpose, do the very thing necessary for its execution. The sequel shows this to have been a clear case of the over-ruling providence of God; and it is a forcible illustration of the revealed truth, that the wrath of man shall praise the Lord; and the remainder of wrath will he restrain.—Ps. lxxvi. 10.

Passing to the thirty-ninth chapter, we find Joseph a slave in the house of Potiphar, (an officer of Pharaoh) who bought him from the Ishmaelites. As a bond-servant, he is a young man of sterling integrity, and faithful to his master in all things. He owns the Lord as his real Master, and He is with him and blesses him, so that whatever is given into his hand prospers. Potiphar appreciates his integrity, faithfulness and success, and makes him overseer of his house. Here his honor and his integrity to his master and his God are put to the test. A wicked woman, his master's wife, becomes his temptress, and failing in her designs, she determines to work his ruin. She comes to her husband with a wicked lie, which he very naturally believes, and as a result, Joseph is cast into prison.

Here is a turn of events in which all seems dark. A heavy cloud hangs over the prospect; and his situation was the apparent reward of being true to right principle. But it pays to be right, in spite of dark appearances. Even as a prisoner, the Lord was with him, and he found favor with his keeper, enjoyed much freedom, and was even placed in charge of the other prisoners. And this peculiar trial and imprisonment, uncalled for as they seemed, were the necessary steps toward his final exaltation, and the

realization of his youthful dreams. How true it is that,

"God moves in a mysterious way,
His wonders to perform."

And having faith in God, Joseph, like God's people generally, could glory even in tribulation, knowing that under the influence of the storm, strength and character are developed.

In the fortieth chapter we are shown how Joseph spoke for the Lord among his fellow-prisoners;—how by inspiration he rightly interpreted the dreams of Pharaoh's butler and baker;—how Joseph's patience was further tried, for two full years, on account of the ingratitude, or thoughtlessness, or both, of the restored butler, who had promised to make favorable mention of Joseph, but being himself blessed, he forgot his promise. But finally, as recorded in the forty-first chapter, Pharaoh himself had two prophetic dreams—seven fat cattle are eaten up by seven lean ones, and seven good ears of corn are devoured by seven thin ears. Here was an opportunity for testing the magicians of Egypt, but none of them could interpret the dreams. The butler is now reminded of Joseph, and speaks of him to Pharaoh, who has him immediately brought to his presence. As an interpreter of dreams, Joseph took no honor to himself, but said: "It is not in me: *God* shall give Pharaoh an answer of peace."

The dreams are told to Joseph, and he interprets them. He shows that they are both one dream (Verse 26), and that primarily the seven good cattle and seven good ears of corn meant seven years of plenty, and the seven poor cattle and seven poor ears of corn meant seven years of famine which were to follow; and that the plenty of the seven good years would be used up in the seven years of famine. Joseph then counseled Pharaoh to make the necessary

arrangements to make the most of the years of plenty, in the way of storing provisions for the years of famine,—“That the land perish not through the famine.”

This interpretation and counsel caused Pharaoh to recognize the presence of the Spirit of God in Joseph, and were the occasion of his exaltation to Pharaoh's right hand. He was appointed to superintend the great work of preparing the storehouses, and the storing and distribution of the bread. He was made ruler of the people and the land, subordinate only to Pharaoh himself. Thus the way was opening up, and in a manner that no mortal could have anticipated, for the fulfillment of his dreams. All that his brethren had done to prevent this, was necessary to its accomplishment.

This history is an illustration of how the Lord may be with a man, shaping his life and preparing him for his destiny, even when it least appears. Life must have been dark indeed to Joseph, and his faith in a covenant-keeping God severely tried, when he was put into the pit; when he was sold by his brethren; when he was a slave in the house of Potiphar; when he was cast into prison for his virtue and integrity; and when he so long remained a prisoner through the neglect of one whom he had befriended. The glory was long in coming; it came in a strange, dark way; but it came. It illustrates the great principle that the cross is the way to the crown. “If we suffer [for righteousness' sake], we shall reign.” And it is because the Lord is with a man in the cross or suffering, even in the darkest hour, that it leads to the crown.

Let no one think, then, that to have things easy and pleasant, or as one might choose them, is an evidence that the Lord is with him. He is with his people even though they stumble and fall; though they walk through the dark valley of the shadow of death. He says, “I will never leave thee; I will

never forsake thee." It is God's order that night comes before day. And the trials by, and overcoming of, the things of the night are the necessary preparation for the glory and power of the coming day of the Lord.

The seven years of plenty came, and the store-houses were filled, as Joseph had predicted. The famine also came, as foretold, and it extended to the land of Canaan; and Jacob sent his sons to Egypt to buy corn. Joseph knew them, but they knew him not. He was but a lad when they sold him, and twenty years had made a great change in his appearance. Besides they had no thought of finding him in the position and dress of the Governor of Egypt. And before they were aware of it, they were fulfilling his first dream: "They bowed down themselves before him with their faces to the ground."

Their first treatment at the hands of Joseph was severe. This they deserved, and it was for their good. But mercy triumphed. He spoke harshly to them, and, though he supplied them with corn, when one of their number was kept as a hostage until their younger brother, Benjamin, should be brought, their sin against Joseph was brought vividly to mind, and they keenly felt their guilt, and that his blood was being required at their hand. Oh, what trouble and bitter sorrow come in consequence of sin!

What a dark cloud hung over their hearts and their home when they came without Simeon, each man's money in his sack, as if they had stolen the corn or the money, and the demand is made that Benjamin must go down to Egypt! Oh! how they must have been punished, yea, tormented, when their father said to them: "Ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away."

It seemed as if Jacob could not let Benjamin go. But as the famine continued, they must have bread,

and Benjamin had to go. There is something peculiarly natural and pathetic in the words of Jacob as he finally consents to let Benjamin go: "If it must be so now, do this; carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother and arise, go again unto the man: [Is the following the language of faith or despair?] And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin."

When Joseph saw his brother Benjamin, (the others being half-brothers), he made arrangement at once for them all to dine with him. But with their sense of guilt, even this kindness troubled them, and they were sore afraid. When they brought out the present their father had sent, and Joseph inquired about his father, they "Bowed down their heads, and made obeisance." Joseph entered into his chamber and wept. It was no doubt on account of his love for his brethren; but it may have been partly the remembrance of his dream, now fulfilled, bringing to him the assurance that in all these years he had been in the hands of God. What cause for solemn joy to have the assurance that God's own hand leads us!

Who can read chapter xlv. and not be touched with tenderness and sympathy? Joseph makes himself known to his brethren. He weeps before them. They have the strange experience of mingled shame, fear, and a dawning hope and joy. They thought of him as one dead, and they had done the cruel deed. They now looked on him whom they had pierced; he had the power to crush them or make them slaves forever, but he was proving himself their kind benefac-

tor and deliverer. They mourned, and condemned themselves, but he forgave them, and even excused them: "It was not you that sent me hither, but God." "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

Oh, what a change! How dark the cloud had been! How bright the sunshine now! If a little while ago we could weep with them that weep, we can now rejoice with them that rejoice. Who would not now be one of the brethren, to carry the glad message to their father of Joseph alive, who was supposed to be dead? What joy now to the aged father, going down into Egypt to see his long-lost son, and to have the assurance that he was safe in the hands of, and in the home provided by, his own son, as the Governor of Egypt. "And Joseph nourished his father, and his brethren, and all his father's household, according to their families."

This somewhat lengthy outline has been given to encourage, if possible, a careful reading of the whole history. Who will say that, even considered as the history of a life, it is not both interesting and marvellous? The integrity, and exemplary conduct of Joseph, even in the midst of severe trials and temptations, are worthy of admiration and imitation. Joseph's relation to God's cause and people of that day is important. It must truly be considered as a remarkable instance of the over-ruling Providence of God, in the affairs of men and nations;—showing how man, seeking his own selfish ends, and succeeding to a certain extent, may yet have his plans thwarted, and the seeming evil turned to good account.

Joseph a Type of Christ.

WHILE Joseph's history has been justly valued for various reasons, the most important of all is its al-

legorical or pictorial character. Who can read it and fail to see that in its general features, it clearly represents the life and work of our Lord Jesus Christ? If it were a part of the law, every "jot and tittle" would foreshadow something; but an allegory gives a picture only on general principles. It is the allegory that makes it gospel; and, as we have seen, this is the manner in which Moses wrote of Christ. This feature of Bible history, overlooked by many, and denied by some, is becoming more and more apparent; and to all who can see it, it is a clear evidence of the divine inspiration of the Bible. In the light of the allegory, the story itself, though true and interesting, sinks into comparative insignificance. The spiritual import eclipses the natural. And in these days, when men's faith in the Bible as the Word of God is being severely tried, and in many cases shaken, it is a great help to the faith of some when they see the principles of the gospel underlying the history of those ancient times. The same Mind that planned the gospel, superintended the lives of those ancient characters, and in his own way inspired the writers. This evidence is all the more valuable because many of these correspondencies or parallels have not long been seen. They have been hidden away, as jewels in the earth, to be uncovered now, for the encouragement of the faith of God's children, in this hour of bold and defiant infidelity.

It seems that no Christian, whose attention is called to this subject, could have any difficulty in tracing the many features of our Saviour's life and work in the history of Joseph. He was his father's well-beloved son—"Israel loved Joseph more than all his children."—Gen. xxxvii. 3. For this, his reproving their sin, and for his ambitious dreams of coming glory, his brethren hated him. So Jesus, the beloved Son of his Father, because of his condemning their sin, and for his royal claims, as one

born to be their King, was hated by his brethren—the Jews. The words are almost the same. When Joseph told his brethren the dream of their sheaves making obeisance to his sheaf, they said: “Shalt thou indeed reign over us?” For a similar dream, even his father rebuked him.—Verses 8-10. So Jesus’ brethren said: “We will not have this man to rule over us;” “We have no king but Cæsar.” In both cases the malice became so intense that they determined to kill the aspirant to royal honors. They both went into the pit, and were both delivered from death. True; Joseph did not actually die, but neither did Isaac, who also prefigured Christ, and yet it is said: “Abraham offered his son Isaac,” and “received him from the dead in a figure.”—Heb. xi. 17-19. The pit into which Joseph was cast, was a figure of the death-state into which Christ descended. Joseph was counted dead, and his resurrection was thus in figure; but Christ’s death and resurrection were both in fact.

The events did not all occur in the same order in both cases: but both were severely tempted and resisted; both occupied for a time the position of a servant, and were shamefully abused; both were favored of God in their sufferings, and had their cause miraculously vindicated; both had a price set upon them by their enemies, in certain pieces of silver; and both gained a glorious victory, by being exalted to the “right-hand of power.” Pharaoh said to Joseph: “Thou shalt be over my house, and according to thy word all my people shall be ruled: only in the throne will I be greater than thou.”—Gen. xli. 40. He was royally robed and enthroned, and before him went the cry: “Bow the knee.”—Verses 42, 43. What Pharaoh did for the people was done through Joseph, and the only way to obtain the blessing of Egypt was by his mediation. So Christ was “exalted to the right hand of God;” sat

down with the Father in his throne, (Rev. iii. 21); had all power given to him in heaven and earth, (Matt. xxviii. 18); "that at the name of Jesus every knee should bow."—Phil. ii. 9–11. "He is Lord of all," "the way, the truth, and the life," and none can come to the Father except by him. Pharaoh gave Joseph a name, the signification of which is one to whom secrets are revealed, or the revealer of secrets.—See Gen. xli. 45, with margin. So, "No man knoweth the Father but the Son, and he to whom the Son will reveal him."—Matt. xi. 27.

The grand feature of Joseph's work was that of bread-giver. It could be had nowhere else. In this he clearly represented Christ. The bread which Joseph gave was for the natural life; and the bread which Christ gives is for the spiritual life. Jesus says: "I am the bread of life;" "I am the truth;" "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," (Matt. iv. 4); "The words that I speak unto you, they are spirit and they are life." Well may we say as said Peter, "To whom shall we go? thou hast the words of eternal life."—John vi. 63, 68. Oh, that all might realize their dependence on the Lord Jesus! Eternal life only in Christ is the essence of the gospel. He gives it; and he sustains it by the truth, as Joseph sustained the natural life by bread. Let us remember that in order to get bread, we must apply for it as did the hungry to Joseph. Christ is the rewarder of them that diligently seek him. Oh! ye hungry ones, feed upon his precious truth and be filled. "Give us this day our daily bread."

Joseph's youthful dreams were realized. His brethren that scorned him on account of these dreams, and cast him out, had to come to him at last for bread, and they gladly bowed before him. He whom they rejected and counted as dead became their benefactor and saviour. They looked on him whom

they had pierced (in figure), and they mourned and were ashamed; but he fed them, and even excused them,—“It was not you that sent me hither, but God.” “Now therefore, be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.”—Gen. xlv. 5–8. So when the Jews, who despised and rejected Jesus, their King, were left desolate, it was not for always. Promises of restoration are abundant. And they are not only to have natural blessings, but they are to have the spiritual bread as typified by the natural. As Joseph fed the Egyptians first, and his brethren afterward; so Christ feeds the people taken out from among the Gentiles first, and then his Jewish brethren. The bread is the same kind in both cases, though reaching the Jews later, so that the effect on the Jews will be the same as on the Church. However great the difference in official relationship, and degree of glory,—though one is a royal priesthood, and the other but private citizens in the kingdom of God,—still the life and the means of sustaining it are the same. The life that truth feeds and sustains is not natural or animal, but spiritual or heavenly, the perfection of which is immortality. This is the product of the living Word of God.

In reference to the coming day, the Lord says: “I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and shall mourn.”—Zech. xii. 10. It will be with them as when Joseph’s brethren discovered their long-lost brother. In either case it is the mourning of penitence and shame, but not of despair, for the Lord is pacified toward them [forgives them, see Revised Version] for all that they have done.—Ezekiel xvi. 63. They find him exalted as their King and Life-Giver, and he cares for them. They give

themselves to him, and he provides for all their wants.

Thus in many ways Joseph represents Christ, and the facts confirm our view of God's plan of the ages, illustrating the truth that men may be punished for sin, and yet afterward be reconciled and blessed. Who can fail to see that Joseph's history, in this allegorical way, properly confirms our faith in the Bible as God's Word, and that Christ is indeed the blessed Hope of all mankind?.

Joseph the Firstborn.

BUT let us take another view of Joseph. He was the firstborn of the second, the beloved wife of Jacob. The second of each allegorical pair of wives represent the spiritual, which is the basis of the new or second *covenant*. This is the explanation given by Paul in relation to Abraham's two wives (Gal. iv. 24); and in a former chapter it was shown that Jacob's two wives also represent the two Churches. The Covenants are the foundations of the Churches:—the "Covenant of works," often so called by Christians, being the basis of the Jewish Church, and the Gospel or spiritual Covenant, the "Covenant of grace," the basis of the Gospel Church. It is because of this intimate relation between the Covenants and the Churches, that we speak of the two wives (which are also the two mothers—Gal. iv. 25, 26) as representing both the Covenants and the Churches. As explained by Paul, the new *Covenant* is the mother, and yet he applies it also to the Jerusalem which is above—that is, the spiritual or New Jerusalem.

It is worthy of notice, while the second wife is the type of the highest Church, that the firstborn of such mother is the greatest son. Christ is the firstfruit of God's spiritual or second Covenant or arrangement. The little flock are the firstfruits of the gospel sys-

tem, the reigning class in the New Jerusalem. And Joseph, the first son of Jacob's beloved wife, Rachel, is the type of both. So as Jesus Christ is emphatically the Beloved One—the Son of God's love, we see why, in type, "Israel loved Joseph more than all his children," which both in type and antitype is the basis of the enmity and persecution. This principle of the lower persecuting the higher is mentioned in Gal. iv. 29. "As then, * * even so it is now."

Then in relation to the two sons of the beloved Rachel, Joseph and Benjamin, the following line of thought is suggested:—

The spiritual kingdom, or the New Jerusalem, is composed of two classes—the rulers and the servants. These two classes are clearly mentioned in the Apocalypse. One class is represented as sitting with Christ in his throne, sharing with him in the work and glory of ruling the nations. They are the overcomers.—Rev. ii. 26; iii. 21; v. 9, 10; xiv. 1-4; xv. 2, 3 and xvii. 14. The other class is represented as uncrowned servants. They are blood-washed, and "serve God day and night in his temple."—Rev. vii. 9-17.

We have before seen these two classes represented by Jacob and Esau. And it is suggested that in addition to what has already been seen, Joseph may represent the ruling class in God's kingdom, and Benjamin the class that serves, both having the same father and mother, and therefore the same nature. The fact that Joseph was a type of Christ Jesus, does not militate against this view, when we bear in mind that what is true of the Head is also true of all the overcomers. The experience of the One is, *in spirit*, the experience of them all. The trials, the sufferings, the humiliations, the cross, in the Lord and his followers, lead to the crown. "If we suffer [with him], we shall also reign with him." Find a promise to him, and another similar promise can be found for

them. Indeed, there is much in the Apostles' writings to show that the Man of God who is to rule and bless the nations, is that corporate Body of which Jesus Christ is the Head. "As many of you as have been baptized into Christ, have put on Christ." And, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 27, 29.

To those who appreciate this, it does not lessen the glory and dignity of Christ Jesus as the Son of the Highest, and our Lord and Redeemer; but, on the other hand, it gives an additional glory to the plan as to its breadth and progression. As Jesus himself was the first Person born into the spiritual state, so the Body of overcomers, being the organized embodiment of the qualities of their glorious Head, is the "Church of the firstborn ones," the ruling and blessing power, and all not in that exalted attitude shall serve and be blessed.

Pharaoh's Dreams.

PHARAOH the king or ruler of Egypt, had two important dreams, as recorded in Genesis xli. These dreams, as interpreted by Joseph, represent the Plan of God, heaven's King, as interpreted by, or revealed in Jesus Christ. We mean the natural and the spiritual, as illustrated in the "Two Dispensations,"—the Jewish and the Gospel.

Pharaoh saw in his dream seven fat cattle, followed by seven lean ones, and the lean ones devoured the fat ones. Then he dreamed again, and he saw seven good ears of corn on one stalk, which were followed by seven blasted ears on another stalk, and the seven thin ears devoured the seven good ears.

As an allegory of the plan, we understand that the seven years of plenty represent the Jewish age, and that the seven years of famine represent the Gospel age. At first thought, some may object to this on the ground that the Gospel age has not been a period

of famine for the bread of life. But we think our position is in harmony with the facts in the case. From whence has come the plenty of the Gospel age? The answer is, Out of the storehouses which were filled during the Jewish age. The word of God, in both the Old and the New Testaments, was written during the Jewish age. All will admit that the Law and the Prophecies were written in that age. And even if it should be claimed that the New Testament was written in the Gospel age, it is still true that the teachings of the New come out of the Old, as the fulfillment of its types and prophecies. But, more than that, the Jewish age did not fully end until its harvest ended at the destruction of Jerusalem; and all the New Testament was written (with the exception, perhaps, of the Apocalypse) before that destruction. For ourselves, at least, we regard as dangerous sand-bars in our voyage, all claims to new revelations, of things not written in the Bible. The work of the Holy Spirit, under control of the Exalted Christ, has been to bring out as the bread of life for the people, what was written and stored up long before. And this work of unfolding the word will last, as the Gospel age (including its harvest) itself will last, until the kingdom of Christ is fully established, and there will be seed enough in the storehouse for the ages to follow.

Thus in many ways Joseph represents Christ, and what he did illustrates God's plan of the ages. We have in the case of Joseph's dealing with his brethren, an illustration of the important fact, which, if seen, would serve as the key of hope to thousands of despairing souls; that is, that those who reject Christ can and will be punished for their sin, and yet afterward be reconciled, forgiven, and blessed. Surely this case of Joseph is worthy of being called "The Gospel in Type;" and it is a good illustration of what is aptly called "The Larger Hope."

MOSES AND CHRIST.



CHAPTER XVI.

HISTORY OF ISRAEL.

SOME have been led to date the beginning of Israel's History at the call of Abraham out of Ur of Chaldea, but while that was the date of the Covenant, and Abraham, Isaac, and Jacob are spoken of as "the fathers," the history of Israel as a nation did not begin until the death of Jacob, 232 years after the Covenant. Just before the patriarch's death, he gathered his twelve sons around him, gave each one his parting and prophetic blessing, and closed by saying: "All these are the twelve tribes of Israel." (Gen. xlix. 1-28.) Until then, they were not known as "the tribes of Israel," but as "the sons of Jacob," or "Joseph and his brethren."

This—at Jacob's death—was the date of Israel's organization, and the beginning of a new era. Some have dated their nationality and their age from the giving of the law at Sinai, after they left Egypt; but that was, rather, an important event in their national career. That they became a nation in Egypt is proved by Deuteronomy xxvi. 5, which gives a part of the confession to be made before the priest on the presentation of the basket of firstfruits:—

"A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous."

It appears just as though this were intended to emphasize the fact that Israel became a nation in

Egypt; and the death of Jacob was clearly the time of their organization. The scepter—a symbol of nationality—was then first mentioned, in the promise to Judah. There ended the Patriarchal age, in which one man at a time—the head of the whole living family in all its branches—represented the Lord's cause in the earth. There began the age in which that cause was represented by the whole nation—"the twelve tribes of Israel." It is familiarly called the Jewish age.

The nation of Israel was, in some important respects, a type of the Gospel Church—the real, spiritual Israel of God. On this account Jacob was a type of Christ; and as Jacob had twelve sons on which the Jewish Church was based, and Christ had twelve apostles on which the Christian Church is based; and as the gospel age began at the death of Christ, it is a harmonious idea that the Jewish age began at the death of Jacob. For some reasons—which may appear later—it is important to know that it did begin there.

The date of Jacob's death is found by what we may call a short "side-line" of Chronology, apparently given to show the date of Israel's organization. It reaches from the Covenant with Abraham to the death of Jacob, and no farther. Abraham was seventy-five years old when his father died and the Covenant was made. (Gen. xii. 4.)

From the covenant to Isaac's birth (Gen. xxi. 5)....	25 years.
Isaac's age at Jacob's birth (Gen. xxv. 26).....	60 "
Jacob's age at his death (Gen. xlvii. 28).....	147 "

Total from the covenant to Jacob's death.....	232 "
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Paul tells us that from the covenant to the law was 430 years.—Gal. iii. 17. And in Exodus xii. 41, we learn that the 430 years ended at the coming out of Egypt. By subtracting the above 232 years from the

430, we learn that from the death of Jacob to the Exodus was 198 years.

From the death of Jacob, where the national history of Israel began, until the year 1878 A. D., their career has had two distinct phases, (1) with covenant favor, and (2) without covenant favor. These two phases of their history cover a period of 3690 years, and, by the death of Christ, in the Spring of A. D. 33, this long period is divided into two equal periods of 1845 years each. At that middle point, Jesus left the house of Israel desolate (Matt. xxiii. 34-39), and their age ended. And from that time until 1878 they were out in the cold; or, perhaps we should say, the nations made it "hot" for them. They have suffered all manner of persecution; and their experience has been like Jonah, or the rich man, in "hell."

But it is an important fact that in 1878, at the end of the 3690 years, (which includes the two equal periods of 1845 years each), a door of hope, and of *legal favor*, was opened to them, by the treaty between England and Turkey. According to that agreement they were to have religious liberty in their own land—Palestine—under British protection.

A believer in the Bible cannot accept the doctrine of "Chance." God is working "all things after the counsel of his own will." Israel's history is a prophetic history, and hence we believe these marked changes in the career of this strange people, at stated periods, are in fulfillment of Bible prophecies. We believe that the Lord has risen up, so to speak, to "have mercy upon Zion: for the *time* to favor her, yea, the *set time* has come."—Ps. cii. 13. The time is "set" to favor Israel.

This history of Israel in two equal parts, or "double," is mentioned by three prophets. Isaiah (xl. 1, 2) speaks of a comforting message of returning favor to Jerusalem, based on the fact that "she hath received of the Lord's hand *double* for all her

sins." That it refers to time,—an "appointed time,"—the marginal reading shows. Jeremiah (xvi. 13-18) foretells their being cast off from favor until they should receive "double" for their sins. The word "double," in this case and the following, literally means a *repetition*, or the "second half," while Isaiah saw both halves in the past. (See Young's Bible Concordance.) Our third witness is Zechariah (ix. 9-12.) He locates the turning-point in their double career. He sees Christ riding into Jerusalem, on the very day he left Israel desolate, and says: "Even today do I declare that I will render double [the second half] unto thee."

This is in harmony with facts. They had an age of favor. They have had an equal age without favor. And since 1878 favor is coming to them again. Is it any wonder that those who see these prophecies and these facts believe that this is the "set time to favor and build up Zion?"

On the strength of faith in these prophecies and this application, some of us publicly proclaimed for three years in advance that the restoration of Israel was due to begin in 1878. We knew not *how* it would begin, but the Anglo-Turkish treaty, secured by Lord Beaconsfield, the Jewish Prime Minister of England, greatly confirmed us in the position.

The Chronology on which the "History of Israel" is based is known as "Bowen's Chronology," but we accept it on its claim of being a "Bible Chronology," from Adam to the first year of Cyrus, or B. C. 536. We will not here discuss the merits of this Chronology. (For this see DAY DAWN.) But for a short, off-hand argument, appropriate to our present theme, let it be said: This is the only Chronology which harmonizes with the requirements of prophecy that Israel's history should be in two equal parts, with the turning-point at the death of Christ, as has been shown. If anyone will test this by any other Chro-

nology, even by the change of a single year, he will find the period of favor—the Jewish age—either too long or too short to agree with the facts of the second half. This Chronology was not made to fit this argument, (Bowen knew nothing of this.) but the argument is based on the Chronology, and is in harmony with all the known facts. As the one of many keys which will open a safe is the right key, so the only Chronology which agrees with facts must be the right Chronology.

The following are the figures of the Chronology of Israel's history, the reason for the first number having been given :—

From Jacob's death to the Exodus.....	198 years.
In the wilderness.....	40 “
To the division of the land.....	6 “
Under the Judges.....	450 “
Under the Kings.....	513 “
Desolation of Jerusalem.....	70 “
To the Christian era.....	536 “
To the Spring of 1878.....	1877 “
Total.....	3690 “

Who can believe that it is of chance, or a lucky happen, that this long period is divided by the death of Christ,—the turning-point between the Jewish and Gospel ages,—into two equal periods—one of favor and one without favor—in the history of Israel? It seems a case where faith in its Divine arrangement is easier than unbelief. As an argument in favor of the restoration of Israel in our day it seems simple and unanswerable. “We believe, and therefore speak.”

It was in the capacity of King that Christ, in A. D. 33, left Israel desolate, and they were thirty-seven years in falling—the destruction of Jerusalem under Titus being in A. D. 70. We believe that Christ

must have been again present in the capacity of King (and Restorer) in A. D. 1878 when their legal restoration began, and that they will be thirty-seven years in rising again,—the “Times of the Gentiles” not being complete until the Spring of A. D. 1915. Christ was sent to accomplish both the fall and rising again of Israel (Luke ii. 34), and these facts and figures show that the Lord works on time.

It is worthy of notice here that in all the history of Israel since the date of their suspension, until the present century, whenever the nations have come against them, they have been the losers in the conflicts. Since A. D. 1798—where, as might be shown, the Papal dominion ended, and the Scriptural “Time of the end” began—the tide has been turning in their favor. Their condition has been gradually improving. They have been gaining influence among the European nations—especially England—which made it possible for a Jew to secure favor for his people by the treaty of 1878, already mentioned. But though that treaty made a legal beginning of their restoration, it should not be expected that uninterrupted success would attend them, nor that the nations will give up their dominion over Palestine and Jerusalem without a struggle, or before their appointed “times” expire.

It is well known that since 1878 the Jewish people have been subjected to outrageous cruelties in the Eastern Continent, especially in Russia. Some may regard this as an objection to our claim concerning their impending restoration; but it is in direct harmony therewith. In Jeremiah xvi. 16, the Lord speaks of sending first “fishers,” and then “hunters,” to secure and hasten the gathering of Israel. The open door to “their own land,” secured by the Anglo-Turkish treaty, was a drawing power—the fishers—to many, and colonization began at once. But many—“well fixed” in their business relations

where they lived—were not willing to leave; and the cruel persecutions served as hunters to drive them where they could be protected. They were *made* willing by these troubles. There are now many thousands of Jews gathered in Palestine, and it is claimed, by those who have been at Jerusalem, that the prophecy in Jeremiah xxxi. 38-40 is being fulfilled.

There are many obstacles to be overcome—some of them having reference to the condition of the Jews themselves, and others to the Eastern nations. It is worthy of note that Turkey—the great Mohammedan power which has possession of “the holy land,”—is now the bone of contention among the nations of Europe and Asia. For various reasons the eyes of the world are turned toward that center. The late persecution of the Christian missionaries, and the atrocious murders of the Armenians, may serve to unite *all* the civilized nations against Turkey. England has the legal Protectorate of Turkey, the treaty securing which is now being so grossly violated. The jealousy among the nations probably hinders England’s interference to prevent further atrocities. By virtue of the treaty she holds the island of Cyprus, which gives her control of the Straits at Constantinople (the Dardanelles), and enables her to check the ambitious thoughts of Russia. No doubt England, like the other nations, has selfish interests in view, but it is safe to say that she is far in advance of Russia, or any other Eastern nation, in the spirit of altruism, or whatever pertains to the general well-being of mankind. She is thoroughly friendly to the Jews. Because of this, and in the light of prophecy, it seems probable that the Lord will use England in the impending crisis. And may we not reasonably expect woe on those who persecute Israel?

Even when that nation has obtained a foothold in

Palestine and Jerusalem, their trouble will not all be over. They, not being at first in the light of their own Scriptures, will be deceived into thinking that their deliverance is complete, and will make no provision to protect themselves, or to repel invaders. For a time they will be abundantly prospered, and have a sense of safety in their "unwalled villages." (Ezek. xxxviii. 8, 11, 14.) Their unfortified condition becomes an incentive to the "Chief prince of Meshech and Tubal" to make them a prey. (Ver. 2.) This may refer to Russia, but for the present, that is insignificant. Some expected this prophecy to be fulfilled in the war between Russia and Turkey; but they did not believe in the restoration of Israel. This prophecy cannot be fulfilled until Israel has attained a good degree of material prosperity in Palestine. Not against the Turks does this invader come, but "Against my people Israel." (Ver. 16.) "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and a prey, to turn thine hand upon the desolate places, that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (Vs. 10-12.)

How unlike the warrior Turk! How clearly it means the gathered Jews, who think their trouble is past! Why will some prophetic students use this prophecy, as having an important bearing on the "Eastern Question," and yet reject the restoration of the Jews to Palestine?

But while the Lord permits Israel to get into this deep trouble, he is against their enemies, (Ver. 3), and though severely tried in the fiery ordeal, Jerusalem will be victorious. This will be one phase of "the battle of the great day,"—"the time of Jacob's

trouble; but he shall be saved out of it."—Jer. xxx. 7. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will bring all nations against Jerusalem to battle, and the city shall be taken, * * and half of the city shall go into captivity. * * Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."—Zech. xiv. 1-3.

The enemies of Jerusalem have then what seems to them a success, but it is very brief, and proves their utter ruin. The manner of the Lord's fighting at that time may be as when he fought with the Prince of Persia. (Dan. x. 20.) It seems probable that some cause of confusion makes the armies turn upon each other, and thus their prey escapes. One cause is suggested by Joel iii. 1-3—drunkenness and licentiousness. But whatever the cause, Jerusalem is to conquer. The Lord says, he will make "Jerusalem a cup of trembling,"—"a burdensome stone," "a hearth,"—or a "torch of fire," to her enemies; that he will "destroy all the nations [their armies] that come against Jerusalem;" and that she "shall be inhabited again, in her own place, even in Jerusalem." Zech. xii.

If at that stage of their history that people should by any means learn who is their Deliverer,—that Jesus, whom they despised and rejected long ago, is their Living Friend,—how naturally the next verse would be fulfilled,—their looking upon (understanding) him whom they have pierced, and their mourning in penitence under the spirit of grace and supplication which he says he will pour upon them. Like Joseph's brethren, when they learned that he, whom they considered dead, was exalted to the throne, they will be ashamed and confounded—when they learn that "the Lord is pacified toward them [or has forgiven them] for all that they have done."—Ezek.

xvi. 63. Then and ever after, "Jerusalem shall be a praise in all the earth."—Isa. lxii. 7.

The time measurements of this argument have direct reference to the history of Israel, and so they have here been used; but they also have a bearing on the length of the (first) Gospel age and the dawn of the Millennium, because the period of Israel's suspension from favor is the time set apart for the development of the Church—the people for Christ's name taken from among the Gentiles. (See Acts xv. 14 and Rom. xi. 25.) From the premises it seems a reasonable inference that the Jewish age and the first Christian age are equal in length; and that as the Jewish age began at the death of Jacob and ended at the death of Christ, but had an extension (or lapping over) of thirty-seven years into the Gospel age, so the Gospel age began at the death of Christ, reached to the year 1878, and has an extension (or lapping over) of thirty-seven years into the new age of Israel, or to 1915, as marked by the "Times of the Gentiles."—See DAY DAWN. We are willing to let these facts and inferences stand on their own merits. Harmony is not of chance.

There is a wonderful Parallelism between the Jewish and Gospel ages. They are related as shadow and substance, the natural and the spiritual. Some of the parallels are as follows:—Jacob and Christ; the twelve sons of Jacob and the twelve apostles of Christ; (These represent the twelve gates and the twelve foundations of the New Jerusalem.); the typical house of Israel and the antitypical house; servants and sons; the Mosaic law and the new commandment—adapted respectively to the servants and sons; the natural kingdom of priests, with earthly and bloody sacrifices, and the spiritual kingdom of priests, with spiritual sacrifices; circumcision in the flesh and circumcision of the heart; the earthly and the spiritual sabbaths; the two lands—Canaan

and Heaven ; the two Babylons, literal and mystic—the oppressors of God's people ; (As the literal Babylon sat upon waters—the literal river Euphrates—and fell by its being turned in another channel ; so the mystic Babylon sits upon mystic waters—the Christian peoples of Europe,—and she will fall when they give their support in new directions.)

In harmony with this parallelism, there are two advents of Christ, first, in the flesh, on the Jewish level, and, second, in a spiritual body, the Christian ideal. It would be a great help to many could they see that the second coming of Christ is, and must be, on the higher or spiritual plane, in harmony with the spiritual dispensation of which it is the climax, even as the first coming was on the plane of the flesh, in harmony with the natural dispensation of which that was the end. The natural or earthly from the nature of the case is visible to the natural eye, but the spiritual—though real and substantial—is visible only to the spiritual eye. The Christian dispensation, being one of faith, need not be expected to end in natural sight. We shall not see Christ until we are made like him. (See 1. John iii. 2.)

We have also seen that the day of wrath on the Jewish Church (from A. D. 33 to A. D. 70) and the period from A. D. 1878, where the Jewish restoration began, to A. D. 1915, the end of the "Times of the Gentiles," are equal. The first was the time for the fall of Israel and the rise of the Church ; and it appears that the second is the time for the fall of Babylon and the restoration of Israel.

There is room for enlargement on this subject, but for the present we forbear. (See "Leah and Rachel.")

A beautiful *illustration* of the equality of the Jewish and Gospel dispensations is given in the two Cherubim in the Holiest in the ancient temple. (See 1. Kings vi. 23-27.) They were made of Olive-wood—the source of oil for bread, light, and heat. They

were made with wings extended from wall to wall, and meeting in the center at the mercy-seat. To this point they both looked. The Cross of Christ is the real mercy-seat, the meeting-place, the point of reconciliation between God and man. The one Cherub clearly represented the Jewish Church, with its typical sacrifices, looking forward to the center of the ages, to the death of Christ. And the other Cherub as clearly represented the Gospel Church looking back to the same event by faith, assisted by the simple and appropriate ordinance of the Lord's supper. And "Both the cherubim were of one measure and one size."

This illustration will not be weakened by the fact that when the high priest entered the most holy with the blood of the sacrifice (the blood being the assurance of its death, or completeness) he sprinkled that blood in the form of a cross—"upon the mercy-seat eastward, and before the mercy-seat."—Lev. xvi. 14. This is the sacrifice accepted,—the basis of the full atonement, or the reconciliation of all—both Jew and Gentile.—Eph. ii. 13-18.

As to this equality of the two dispensations we have the prophecies, the parallels, and the illustration—a threefold cord of evidence, which holds our faith. This wonderful combination speaks to us louder than any literal trumpet, proclaiming Christ's millennial reign begun. The result will be far-reaching and glorious, not only for Israel and the Church, but also for the World.

"He comes to make his blessings flow
Far as the curse is found."

The seventy-second Psalm is a grand prophecy. It declares that the Lord will judge the people righteously and the poor with equity; that he will save the children of the needy, and break in pieces the oppressors. Every form of oppression must be broken as a result of the presence and reign of the

King of kings, whether it be the slavery of evil habits, or from the misapplied power of others. Selfishness must be destroyed, and the Golden Rule applied. Religious, political, and social affairs must be revolutionized. The Coming One is not against *men*, but he is against every *business* and every *practice* that is a curse to men. His presence shall prove as refreshing as rain upon the grass, as showers that water the earth. "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him: for the kingdom is the Lord's: and he is the Governor among the nations."—Ps. xxii. 27, 28.

"The seventh trump is sounding, and he'll never call retreat,
Till he's sifted out the hearts of men before his judgment
seat.

Be swift, my soul, to welcome him, be jubilant, my feet ;
Our God is marching on."



MOSES AND CHRIST.



CHAPTER XVII.

HISTORY OF MOSES.

WE come now to the last character in our series—Moses himself. And it may truly be said of him, “Last, but not least.” He is in many respects the greatest character in the list, and, excepting Christ, perhaps the greatest man that has ever lived.

Moses is great as the Historian of the creation and early history of the earth and of man. What greater honor could have been conferred upon mortal man? Appealing from his writings, all are in total darkness concerning the things of which he has written. Man, great in his capacities, and sometimes proud in his unbelief, parading what have been called the “Mistakes of Moses,” has no way of proving that he *is* a man without Moses’ writings.

Moses is great in that he has given an impartial biography of himself. Men in writing of themselves, are liable to tell only the good things. Some one has well said that men would prefer not to have their biographies published if written by the Lord. But Moses wrote the truth even when it was against himself.

Moses is great as the Lawgiver of Israel, and—may it not be truly said?—of the world. His laws relating to hygiene, temperance, health, and the social relations, have never been improved upon, even after the boasted progress of thousands of years. He has been and may be further copied, but never su-

perseded. The things he allowed are the best health-food. The Jews, who follow his rules of living more closely than others, are the healthiest people in the world. And whatever their faults, they are very seldom found on the criminal record. It may be that what people eat and drink has more to do with their conduct than is commonly supposed. The Mosaic moral code is the recognized basis of the laws of all civilized nations.

Moses was a great Poet. For grandeur of thought, poetic expression, and sweep of truth, we may commend the ninetieth Psalm and the Song of Moses in the thirty-second chapter of Deuteronomy.

May we not safely say that Moses was great in his teaching on Astronomy? His writings show that the stars (as well as the seed of promise) are innumerable. (Gen. xv. 5.) It is but a short time, comparatively, since Astronomers taught that the stars could be numbered. Where is man's boasted progress? In this matter the Scientists have been approaching the truth uttered by Moses thousands of years ago. Does not this prove that Moses wrote by inspiration?

Moses is great as the Leader and Deliverer of his people. Through him the chains were broken from a whole nation of slaves, and he brought them through amazing difficulties into the possession of a land flowing with milk and honey. Where shall we look for a character great in so many respects, unless we turn to Him of whom Moses said: "A prophet shall the Lord your God raise up unto you of your brethren, LIKE UNTO ME." This wonderful likeness to the Lord Jesus Christ as Law-Giver and Deliverer, is what stamps Moses as great indeed, and causes him to stand out as a unique and lofty character among men.

His life and experiences were of the most romantic character. The plot of his history is most striking, wonderful, and tragic. No modern novel can com-

pare with it. And it has in its favor the value and glory of the proverb: "Truth is stranger than fiction."

Moses was of the tribe of Levi—the family of the priesthood—and a goodly child, (Ex. ii. 1, 2) "exceeding fair," or "fair to God."—Acts vii. 20, margin. As at the time of our Saviour's birth, the ruling powers, fearing the uprising of the enslaved, had then issued a decree for the destruction of the male children. At the age of three months Moses was put in the river in an ark of bulrushes, and was picked up and adopted by the king's daughter; and was nursed by his own mother, the mother being paid for her trouble out of the royal funds.—Ex. ii. 2-9. And Moses was therefore educated in all the wisdom of the Egyptians, and as a prince in the king's court, until he was forty years of age.—Acts vii. 22, 23. This training was a very important preparation for the great work he was to do in after years. And it may be noticed as a case of poetic justice against the oppressors, that the future deliverer of his people was trained in the court and at the expense of Egypt.

When Moses was forty years old his native sympathy for his brethren in bondage was aroused, and he made them a visit. And seeing one of them wronged by an Egyptian, who very naturally was taking advantage of a slave, his soul was stirred with indignation, and he killed the Egyptian, and consequently had to flee for his life. If any are inclined to condemn him for his exercise of mob law, they will at least admit that the treatment of his brethren in Egypt gave great provocation. And is there not evidence of great nobility of character in the fact that he was willing to sacrifice all his royal prospects in Egypt on account of sympathy for the down-trodden and oppressed Hebrews? It was, no doubt, counted by the Egyptians as one of the "Mistakes of Moses," that, as Paul expresses it, he was willing "rather to

suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. xi. 25. But what men in this way may count a mistake, is often proved to be the wisest course. Thus it was with Moses. The position attained as the result of his choice, was far more glorious than a place in the throne of Egypt. "If we suffer [with Christ], we shall also reign with him."—2. Tim. ii. 12. Self-sacrifice in the interest of the Lord's cause is the way to the crown.

After fleeing from Egypt, Moses was in the land of Midian forty years. By gallantly helping the oppressed, he found favor with the priest of Midian, and obtained a wife, who bore him two sons.—Exod. ii. 15–22 and Acts vii. 29. Meanwhile his life must have been very humble and common-place. It may have seemed a failure; and the more so because his people were still suffering in the chains of slavery. But the discipline was necessary. He was being prepared for his future work as their deliverer.

His experience at the burning bush was like the baptism of fire to take away his timidity and to make him as God to meet Pharaoh and deliver his people. (Read Exod. iii. and iv.) The meeting of Moses and Pharaoh—who may have been trained in the same court and rivals for power,—the king's refusal to let the Israelites go, the consequent plagues, the final deliverance of the nation of slaves, the Egyptian army following them and being overwhelmed in the Red Sea—all these and much more are the elements of a most thrilling story.

After crossing the Sea came the song of deliverance, the giving of the law amid the lightnings and thunderings of Sinai, the Lord's leading the people by the cloud and the fire, his feeding them with the manna, their rebellion and consequent wandering in the wilderness forty years, the supply of water from the smitten rock, the pride and fall of Moses when

almost in sight of the promised land, and Israel's final entrance into Canaan under a new leader. Where can be found a framework for a story more wonderful and tragic? It is all designed to show the hand of God in the history of men and nations; and it illustrates the truth, too often overlooked, that true greatness comes by being led and used of the Lord.

We commend the reading and study of the history of Moses as one of great interest and profit for both old and young. Even as a history alone, it is far more interesting than many romances so eagerly devoured in our day. Then with a knowledge of the facts recorded, the readers will be the better prepared to appreciate what is to follow, as to its deeper meaning.

In closing this chapter, we append the following interesting poem concerning the wonderful manner in which the earthly career of Moses was closed;—only suggesting that we need not endorse the materialistic idea expressed therein concerning the manner of the resurrection, as the Word has shown us that the body sown is not the body which is to be raised.—1. Cor. xv. 37, 38.

THE BURIAL OF MOSES.

BY MRS. C. F. ALEXANDER.

"And he buried him in a valley in the land of Moab, over against Beth-peor but no man knoweth of his sepulchre unto this day."—Deut. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave ;
But no man dug that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth ;
But no man heard the tramping,
Or saw the train go forth ;
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun,—

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves,—
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his rocky eyrie,
Looked on the wondrous sight.

Perchance the lion, stalking,
Still shuns the hallowed spot ;
For beast and bird have seen and heard
That which man knoweth not.

Lo ! when the warrior dieth,
His comrades in the war,
With arms reversed, and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land,
Men lay the sage to rest,
And give the bard an honored place,
With costly marble drest,
In the great minster transept,
Where lights like glories fall,
And the choir sings, and the organ rings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword ;
This the most gifted poet
That ever breathed a word ;
And never earth's philosopher
Traced, with his golden pen,
On the deathless page, truths half so sage
As *he* wrote down for men.

And had he not high honor ?
The hill-side for his pall ;
To lie in state while angels wait,
With stars for tapers tall ;
And the dark rock pines, like tossing plumes,
Over his bier to wave ;
And God's own hand, in that lonely land,
To lay him in the grave,—

In that deep grave, without a name,
Whence his uncoffined clay
Shall break again,—Oh wondrous thought!—
Before the judgment day;
And stand, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life,
With the incarnate Son of God.
Oh, lonely tomb in Moab's land!
Oh, dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well.



MOSES AND CHRIST.



CHAPTER XVIII.

MOSES A TYPE OF CHRIST.

WE have found many typical characters in the writings of Moses, but now we come to the fact that Moses himself was a type of Christ. He gave us this Scripture: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me."—Deut. xviii. 15. This is applied to Christ in Acts iii. 22. This is perhaps the nearest to a direct mention of Christ by Moses. Though he did not *say* Christ, there is no room for doubt that he *meant* Christ. "Like unto me," shows the typical character of Moses; and the present object is to consider some of the points of resemblance.

All the types do not represent the same feature of the work of Christ. Each has something peculiar to itself. In the career of Moses we have a pictorial representation of several things elsewhere brought to view in the Bible: 1. The existence of Christ in the glory of the Father before the coming in the flesh; 2. His great love and condescension shown in leaving that glory and taking the form of a servant; 3. The two advents of Christ in their relation to the house of Israel—the first in the flesh, and therefore in the weakness of a man, and rejected; the second in power and glory, as God, at which he is accepted and delivers them; 4. The equality of the two dispensations, ending at the two advents, and the work of getting a wife between them; 5. The deliverance of Israel, by means of a day of trouble, after her

"double" is past, or after the two equal dispensations are ended.

Whether these things were arranged with design or not, it is nevertheless true that Moses left the court of glory, came to his own people in their bondage, offered himself as their deliverer, and was rejected; left them in bondage and went into a far country; while absent, took a Gentile wife, and finally returned to Israel in bondage and delivered them. And no one familiar with the New Testament can fail to see that these things in Moses' career are an outline picture of the revealed truth concerning Christ. It is surely less credulous to believe that the Lord planned that Moses should thus prefigure Christ, than that this correspondence came by chance. But let us look more particularly at the points of resemblance.

Pre-Existence of Christ.

It will not be denied, by anyone familiar with the New Testament, that there are several passages that without special interpretation appear to teach that before Christ came in the flesh, he was with the Father, and that he came from heaven to do the will of the Father on the earth. We know there are methods of interpreting these Scriptures so as to make them appear consistent with the idea that he had no personal and conscious existence until he was the Son of Mary. The advocates of such methods of interpretation see difficulties in the way of believing in a personal pre-existence of Christ, and therefore endeavor to explain away the obvious teaching of these Scriptures. It is not implied that they are not honest. Their difficulty appears to be mainly of a materialistic kind. They cannot understand how a spirit can be personal, or exist without a material body, and therefore deny the possibility of such existence. Denying the personality of the human spir-

it, the tendency is to deny the personality of the angels, and even of God. The drift of such reasoning is toward Atheism, and some reach that state of unbelief. But some are saved from it by being able to hold a very limited idea of man, the angels, and God. We would not argue the matter with them, for it is evident that one's idea of God, angels, and men, is not so much the result of argument, as of mental and spiritual condition.

Though deploring the tendency of their idea, we do not insinuate that they are not Christians. To be a Christian, in this imperfect state, does not imply perfection of knowledge or ability. (This is good for us all.) It simply means that the Spirit of Christ has begun a good work in the heart, and that there is a disposition to follow him. We are not disposed to ridicule them. Some of them may be more inclined to ridicule us. But, nevertheless, we would kindly and firmly avow our conviction, that,—not the human nature of Christ, which was the Son of Mary, but—the One who took on him the seed of Abraham (Heb. ii. 16), and thus took on him the form of a servant (Philip. ii. 7), had a previous existence. We do not attempt to explain the philosophy either of that existence or the coming in the flesh; (it is useless to attempt to be wise above what is written); but the fact of such an existence seems clearly revealed. The Word says he came down from heaven.—John vi. 33, 38, 50, 51, 62.

Inasmuch as we hold that personality pertains to spirit, and that body is the outward manifestation of the real personality, we cannot agree with the idea of those who claim that when Christ came in the flesh, he ceased to be spiritual, and was nothing but a human being until he was begotten of the Spirit, and that at the resurrection, when he was born of the Spirit, he ceased to be a man, and became divine. This suggests the idea of three distinct personalities.

Such a view may be necessary to the doctrine of substitution, as held by some people, but to us it does not appear to be in harmony either with reason or the Scriptures. Reason says he must have been the same person in all three conditions—the same He before he came, while in the flesh, and since he ascended. And there are several Scriptures that plainly show that Christ is still called a man, and will be when he judges the world.—See Matt. xxv. 31; John v. 27; Acts xvii. 31; 1. Tim. ii. 5. He did not cease to be divine by taking on our humanity, and did not lose his human relationship by being glorified. His earthly experience is not forgotten, and therefore he is still touched with sympathy for our infirmities.—Heb. iv. 15. We rejoice in the Scriptural assurance that the same One who descended also ascended (Eph. iv. 9, 10), and that in himself he has taken our humanity up, and is therefore able to save all our race from all perversity, unloveliness, and sin, and bring us all in due time into oneness with God.

It is a blessed thought that Christ *voluntarily* left the glory he had with the Father, in order to save mankind; that though he was rich, for our sakes he became poor, that we through his poverty might be rich. This was not only an expression of the grace of God, but also of our Lord Jesus Christ.—2. Cor. viii. 9. He was not sent as a passive or unwilling instrument, but he came as an active and willing agent, as one interested in the purpose and plan. He said: "Lo, I come, to do thy will, O God."—Heb. x. 7. To say that he existed only in God's purpose may satisfy some minds, but they lose the motive of the love and condescension of Christ. And such a view is not in harmony with the prayer of Christ: "Glorify thou me with thine own self, with the glory I had with thee before the world was."—John xvii. 5. He surely was not praying to become again an unconscious nonentity. It was rather a prayer that his

humanity might be filled with the divine glory from which he had descended in order to take it up. Such a consummation is a complete at-one-ment, (the divine and the human made one), and is therefore the basis of the atonement, or the reconciliation of all mankind, through Christ.

That the personality was not lost in either of the changes is evident from the following: "No man hath ascended to heaven, but he that came down from heaven, even the Son of man, which is in heaven."—John iii. 13. Again, Jesus said: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."—John xvi. 28. Some say that all this was parable, and therefore does not mean just what was said; but while he often spoke in parables, especially to the multitude, it is to be observed that in this case he was speaking to his disciples, and they said: "Lo, now speakest thou plainly, and speakest no parable."—Verse 29.

Rather than deny the pre-existence and incarnation because they are above our comprehension, better confess what the Word plainly teaches, that "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."—Matt. xi. 27. The Son reveals the Father, but does not so fully make himself known.

Our position is illustrated and strengthened by the fact that Moses left the glory he had with his royal Father in order to become one with his brethren in bondage and deliver them. Why else was he adopted into the king's family, and given royal honors, but that, as a type of Christ, he might *choose* to leave that glory, to suffer affliction with and for his people? The reproach attached to his lower position is called "the reproach of Christ," which confirms the idea of Moses being a type: "Esteeming the reproach of

Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."—Heb. xi. 24–26. How like Jesus, accepting man's estate in bondage and poverty, that he might redeem him! Though Lord of all, yet in his humiliation, he had not where to lay his head. Great condescension! Wondrous love!

"Oh! for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

The First Coming Rejected.

THAT both Moses and Christ are spoken of as coming twice to their people, all familiar with the Scriptures will admit. The first coming of Christ was to his own people, and they received him not.—John i. 11. The same was true of Moses.—Exod. ii. Their object was the same in spirit—to deliver Israel out of bondage—the bondage in Egypt being a type of the bondage in sin. Moses supposed his brethren would have understood that God, by his hand, would deliver them: but they understood not.—Acts vii. 25. The same ignorance was manifest as to the purpose of Christ's coming. The offer made by Moses was only to a few, and so it was with Christ. Why the Lord allowed the fate of a nation to rest for a time on the action of a few, may not be fully understood, but so it was. (It is doubtless so of all nations.) It illustrates the unity of the race; a few leaders could not be degraded without its affecting all; and it is so in the uplift; the salvation of the few will lead to the salvation of all.

Both Moses and Christ came in weakness, and there was nothing in either that seemed desirable to those to whom they were offered. Christ appeared as a root out of dry ground, without form or comeli-

ness, and was despised and rejected of men.—Isa. liii. The facts agreed with the prophecy; and the same was true in the treatment of Moses. They asked him contemptuously: "Who made thee a ruler and a judge over us?"—Exod. ii. 41. And the same spirit of contempt was manifest in the general treatment of Christ by his brethren, as expressed in these Scriptures: "We will not have this man to rule over us;" "We have no king but Cæsar;" "Crucify him, crucify him."—Luke xix. 14; xxiii. 21. and John xix. 15.

In consequence of his rejection, Moses had to flee for his life (Exod. ii. 15); Christ actually died. The spirit of condemnation by the ruling powers was the same upon both, and the consequences upon the nation substantially the same. The people were left desolate, and allowed to suffer on in bondage, their deliverance being postponed until Moses, after his long absence, returned. The same was true at the rejection of Christ. He pronounced their doom: "Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39. Who will say this is not a word of hope even for the rejecters?

Getting His Wife.

It is a well-established fact that while Christ is in the "far country," that is, during the gospel age, is the period devoted to getting his wife. It is the interval between his first and second comings. It is the period of the desolation and suspension of Israel. He visits the Gentiles and takes out from among them a people for his name.—Acts xv. 14. This refers to the gospel Church as the bride of Christ, for the bride takes the name of her husband. The Church is therefore "a people for his name."

Now, as to the type, it is a fact that during the

interval between his leaving his people and his return to deliver them, Moses went into a far country, and took him a wife—a Gentile—an Ethiopian.—Exod ii 21 and Num. xii. 1. The dark color of Moses' wife may indicate the darkness of sin in which Christ's bride is found, and out of which she is elevated. But that she was not an Israelite is surely in harmony with the fact that Christ's wife, or Church, is of the Gentiles.

Some are inclined to reject and even to ridicule the idea that Christ should have a Gentile wife, and claim that the Church is made up wholly of Israelites scattered *among* the Gentiles. So say some of the believers in Anglo-Israel. Others make a similar claim. Ought not all who are inclined to condemn the idea of Christ having a Gentile wife, take warning from the case of Aaron and Miriam speaking against Moses because he took a Gentile wife? The Lord manifested his displeasure with them.—See Num. xii. 1-10. They afterward repented of their abuse, and were forgiven.

It appears to be an important part of God's plan that the bride is chosen out of all nations. Every people will have representatives in the royal priesthood—the cabinet of Christ. It is true that a Jew, on becoming a Christian, is accepted on equal footing with others (Rom. x. 12); and in Christ all national distinction ceases (Gal. iii. 28;) but the circumstances have been much in favor of the Gentiles. We may well rejoice in the essential oneness of all in Christ. And it seems as if no Christian should count much on his national origin, even if he can prove to his own satisfaction that he is a descendant of Israel.

Thrice Forty Years.

In a former chapter it has been shown that the Jewish and Gospel dispensations are equal in dura-

tion. The "Two Dispensations" argument shows this. These are the two periods at the end of which Christ makes his first and second advents. And it has been shown that the deliverance of Israel is due *after* the "double" is complete.

Now it seems as if no fact could be more clearly represented in type than are these. At the first coming of Moses, he was forty years of age, and became the second time at the end of his second forty.—See Acts vii. 23-30. It seems clear that the two forties represent the two dispensations.

We would not urge the exact equality from this type, [It is proved elsewhere.] because it seems that the forty years represents a dispensation, long or short. On this ground it seems that the forty years in the wilderness journey represents the Millennial age, which must pass before the Jews and the world of mankind will enter upon their final inheritance as represented by Canaan. (It appears that the Church as the called out, while Israel is yet in bondage, make the wilderness journey first, as seen in 1. Cor. x.)

Who, in view of the revealed plan of the ages, and the fitness of the facts in Moses' career, can say that we are *making* types, or that these applications are imaginary? It seems clear that the Lord arranged the picture for the purpose of foreshadowing the plan of the ages, and that these things should be regarded as evidence in favor of the truth of the Bible record of the life and experience of Moses and Israel.

Deliverance of Israel.

At the end of the second forty, when Moses returned, he was accepted by his people, the power of the oppressor—Egypt—was broken, and Israel brought forth by a strong hand and an outstretched arm. The Lord met Moses at the burning bush, empowered him to go to Pharaoh, with Aaron his brother ("the saint"—Ps. cvi. 16—and therefore a type

of the saints) to go with him as his "mouth." There were ten plagues brought upon Egypt,—the first three upon Israel and Egypt together, and the "seven last plagues" upon Egypt alone—which constituted a time of trouble by which Israel was delivered. The plagues began with the turning of the waters into blood, and ended with the death of the firstborn of Egypt—every heir to the throne.—See Exod. vii. 19 to xii. 30. When Israel came out, the Egyptians attempted to recover them, following them until they were swallowed in the Red Sea, and the Israelites passed over safely, and sang the song of deliverance on the other side.—See Exod. xv. 1-22.

Though this type treats of Christ in his relation to fleshly Israel, and their restoration, yet inasmuch as they were a type of the gospel Church, who are in bondage to Babylon *religiously*, as the Jews are *politically*, the same type appears to foreshadow the deliverance of both; and the restoration of Israel and the deliverance of the Church out of Babylon—worldly church-systems—are both due in this incoming day of wrath and trouble on the oppressors. Israel, as a Church, both before and after restoration, is a type of the gospel Church. (As a nation Israel represents the world of mankind.) And we confess to a special interest at this point in the application of our subject to the deliverance of the Church. During the greater part of the gospel dispensation, but especially since the union of Church and State, Christians have mostly been in bondage to this mixed, or Babylonish power. (Babylon means mixture or confusion.) As Israel was in Egypt and was thereby oppressed, so the Church—that is, Christian people—have been, and still are, in Babylon; and Israel never served Egypt half so slavishly, and yet willingly, as Christians have submitted themselves to the doctrines and practices of the "Mother of harlots and abominations of the earth"—Rev. xvii. 5.

The object of the second coming of Christ, so far as pertains to the Church, is to deliver her out of this bondage to Babylon—not to take her to heaven, nor to make all its members immediately immortal, as perhaps most of us have at some time been inclined to think, but to bring the Church militant—the Church on earth—back to the simplicity of the New Testament faith and practice, and so set her up that in her purity, love and power she will show the world the kingdom of God, as it was shown in the life and teachings of our Lord when on earth. When her essential unity, and the true Christian love and brotherhood, are thus realized and manifested,—and not till then,—the world will believe on Jesus, and be led to bow to him as their rightful King.—John xvii. 20–23 and Zech. xiv. 9.

This ideal state of the Church is the manifestation or descent of the New Jerusalem, which in the Apocalypse succeeds Babylon. It appears evident that it will have two phases, heavenly and earthly, inner and outer, invisible and visible; and that the coming down of the New Jerusalem and the falling of Babylon are simultaneous—the former being the cause of the latter,—and both now in progress. It may be that the ascent of Aaron (the saint) to meet Moses in the “mount of God” is the type of the saints (not the whole Church, who are still in bondage) entering the heavenly state, the glory of Christ, as a preparatory step to the deliverance of the Church as a whole out of Babylon. We think this is so; but even such ascent may have a manifestation in the earth life, by some meeting Christ in the spirit and power of the truth, so that they may be able to teach others, and so lead them up out of the house of bondage. There has naturally been a great tendency to carry these grand promises of deliverance over to the heavenly state, whereas they are to be practical and manifested on earth.

It appears that this deliverance, and the consequent glory and power of the Church on earth in the millennial age, are brought to view in Revelation xv. 1-4. Those there mentioned are not immortal—have not obtained the victory over *death*. But they are described as having obtained the victory over the beast (of Rev. xiii. 1-10), and over his image (Verses 14, 15), and over his mark (characteristic), and over the number of his name. These are all the characteristics of Babylon—mother and daughters. Whoever is out of Babylon is out of bondage, and has therefore obtained the deliverance and victory here brought to view.

These victors are not represented as standing on the “sea of glass like unto *crystal*,” which is “before the throne,” (Rev. iv. 6), as they might be if they had passed to the heavenly life. (Though then they would not be in the position of the immortal saints, which is not “*before* the throne,” but “*in* the throne,” reigning with Christ). But they are said to be standing on “*as it were* a sea of glass mingled with fire.” Their position is clear like crystal, by their knowledge of truth, but they are still amidst the scenes of judgment, represented by fire. They are further described as “having the harps of God.” It seems that this instrument of sweet music must represent the harmonious Bible teaching, when freed from the traditions and horrible dogmas of Babylon. And “they sing the song of Moses the servant of God, and the song of the Lamb.” This song of deliverance is foreshown by the song of joy when the oppressor had gone down to rise no more.—See Exod. xv. 1-22 It is a song of hope, joy and triumph.

Whoever is able to see the harmony between Moses and Christ, and to appreciate the full and glorious gospel as taught by Moses, and so to find in their hearts the melody of God’s universal love for mankind, have indeed obtained a great victory, and may

well be regarded as singing the song of Moses and the Lamb. And when the world can see that victory, and hear that harmonious song, then all nations shall come and worship before the Lord, for his judgments [righteous and loving acts] are made manifest.—Ver. 4. This is the revealed result.

We have already noticed that there were ten plagues brought upon Egypt, in order to secure the deliverance of Israel. Three came upon them before Israel was separated, and the "seven last plagues" came upon Egypt alone. In Revelation we read of "seven last plagues," coming upon Babylon—the oppressor of the Church.—See Rev. xvi. This fact seems to confirm the idea that the deliverance of the Church was foreshadowed by the deliverance of Israel. The last seven, implies that there were more than seven, though the number is not stated in Revelation. We know, however, that in the type there were three before the seven. These three were, 1. The waters turning to blood; 2. The frogs; and 3. The lice.—See Exod. vii. 19 and viii. 5, 16.

The fourth plague, or the first of the last seven, was flies (verse 21), but it came after the separation of Israel.—See verses 22, 24. Is not the spirit of the first plague seen in the fact that in our day many in the nominal churches turn away with loathing from the former teachings which in the past they considered the waters of life, and seek truth anywhere rather than in the usual channels? Inasmuch as frogs represent unclean spirits (Rev. xvi. 13), the second plague may represent the tendency to Spiritism, or seeking to the dead (Isa. viii. 19, 20), resulting in consequence of the first plague. When men turn away from the old channels, and do not see God's plan, they are very apt to go into Spiritism. The third plague, coming along on the line of natural consequence, may represent the operation of spiritual vampires. Let these operations be manifest in the nom-

inal church, as they have been for a time in the world, and it seems as if all true Christians would soon be separated.

This bondage to Babylon is one of the causes of the defilement of the Christian's garment. When the Lord receives a sinner and justifies him, he is counted clean, or as having on a white robe; and his business in life is to keep it clean—"unspotted from the world."—Heb. xii. 15 and Jas. i. 27. But the mass or "the great multitude," are "conformed to this world,"—*aion*—(Rom. xii. 2), have their garments "spotted with the flesh," and are slaves to the worldly church-systems and practices. But the Lord will save his own out of that condition of things. He will bring them out by "a great tribulation,"—represented by the plagues,—and they will wash their defiled robes, and make them white.—Rev. vii. 9-17.

Israel when separated were protected, but the Egyptians fell. It may be, after God's children have washed their robes, as above, that Ps. xci. will be fulfilled: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Verse 10. The exemption in Goshen appears to be a type of this condition.

The unity and variety in Israel, represent and illustrate the unity and variety of the Church. When the Lord appeared, at the end of the two equal periods, it was not to save or deliver Aaron alone—"the *saint* of the Lord," (Psalm cvi. 16)—but to deliver Israel. "For I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their task masters; for I know their sorrows, and I am come down to deliver them."—Exod. ii. 7, 8. The exaltation of Aaron was only a means to the greater end. So when Christ comes, it is not merely to deliver a few—"the little flock" of saints—but to deliver the whole Church. To see this would enlarge the hearts of some; and still more so,

when it can be seen that the salvation of the Church as a whole is a means to the salvation of the whole world.

This view does not set aside the special honor of the saints; it rather enhances it. Moses did not go alone to deliver Israel. Aaron "the saint" went with him.—Exod. iv. 14–17. By the two together the signs were wrought, the plagues were administered, Israel was delivered, and the oppressor crushed. "This honor have all the saints."—Ps. cxlix. 9. The exaltation of the saints, then, is a means to the deliverance of the "great multitude," and in due time for the salvation of the whole world. Egypt represents the great power of the world, which is the *natural*, and the overthrow of Egypt may therefore be regarded as the destruction of the enmity, which results in, or is, the reconciliation of mankind. The deliverance of Israel and the Church leads in due time to the deliverance of the world.

The Burning Bush.

WE may not yet see clearly all it means. It appears however to have indicated the *presence* of the Lord, *invisible*, only as manifested in fire,—judgments. The presence preceded the deliverance: "I am come down to deliver them."—Exod. iii. 8. Nothing short of Christ's presence can secure the deliverance of Israel and the saints, and the fall of Babylon. If we see Babylon falling, we ought to know its cause. The Lord's presence in the bush was to Moses as a baptism of fire, to remove his timidity and make him as God for the deliverance of his people.

It is worthy of special attention that when the Lord appeared in the bush, for the deliverance of Israel, he taught Moses concerning the resurrection. The Saviour so interprets his words: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." "He is not a God of the dead [as the Sad-

ducees regarded death, without any hope of resurrection] but of the living: for ALL live unto him."—Luke xx. 37, 38. This "all" makes it reach to all the future generations. Then there is not and cannot be such a hopeless thing as that in which the Sadducees believed, and in which so many still believe,—death without hope of a resurrection.

But why did the Lord use that particular time to teach about the resurrection? Remember, it was at the end of the two equal periods—representing the two dispensations. It was therefore the point of time which corresponds with the end of the gospel age, or with the harvest of the age, for "The harvest is the end of the age."—Matt. xiii. 39. The establishment of the Church, the body of Christ, or the New Jerusalem, as the light and saving power of the future ages, involves the resurrection, and exaltation to glory, of the overcomers of the past. (It is not necessary to think of the resurrection of the old, earthly, body; Paul says: "Thou sowest not the body that shall be."—1. Cor. xv. 37.) The resurrection of the whole race begins with the overcomers, at the coming or presence of Christ, as 1. Corinthians xv. shows. It appears, therefore, that the resurrection begins at the same point in the antitype at which it was taught in the type. The firstfruits are the connecting link between Christ and all the rest. They are the leading spirits who are to reign with Christ. The throne of the heavenly city is set first.—Rev. iv. 2. It is the nucleus around which all are to be gathered. The kingdom which is a stone at first, is to grow until it becomes a great mountain, and fills the whole earth.—Dan. ii. 34, 35.

The mortal phase of the Church at any time has represented the whole body on earth; so the firstfruits exalted to the throne may represent the whole body in heaven. When Babylon falls, at least "the holy apostles and prophets" are present as wit-

nesses, and rejoice.—Rev. xviii. 20. The fall of Babylon (confusion) is the hope of Israel, the Church, and the world.

Conclusion.

THE execution of judgment, by Christ and the saints, is necessary for the deliverance of Israel from her political bondage to the nations, as well as for the deliverance of the Church from religious bondage. Because Israel is a type of the Church, some have thought that Christ's work here can have reference only to the Church. Such have been inclined to deny the restoration of Israel altogether. But there are prophecies that speak of both; and the one need not set aside the other. Restored Israel, being natural, will be a type of the spiritual still. The relation of Christ to Israel as their Deliverer (Rom. xi. 26), as well as being the "Saviour of the body,"—the Church, together with all the evidences that both Israel and the Church are to be exalted, each to its proper place, during the same period of time, confirm the idea of the Presence of Christ in the official capacity of King, because, as has been shown, the restoration of Israel has already begun. See Chapter on the "History of Israel."

At the first coming they rejected him, and he left them desolate. But now he comes to restore them, to establish his kingdom and reign. Unwilling as the proud Gentile powers may be to give up their hold on Jerusalem and the people, they must yield; and Israel will not go out empty-handed. Notwithstanding the oppression by their enemies, the Jews are the money kings of the world, and have a strong hold upon Palestine. Their wealth, and something of their manner of obtaining it, may be suggested by the manner of obtaining the jewels when they were leaving Egypt.—Exodus xii. 35, 36.

The exact manner of the fulfillment of the plagues

may be better understood as they come along. But many are conscious of an approaching day of trouble. The times in which we live are ominous. The Saviour said that "Men's hearts [will be] failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven [the present ruling powers of evil] shall be shaken."—Luke xxi. 26. Never before (as in this year 1896) have *all* the nations been as it were ready for a general storm. We rejoice that the Lord reigns, and is overruling even in the storm, and that when it is past, the two Jerusalems will co-operate in the great work of blessing all the nations. "The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of God."—Isa. lii. 10.

The subject under consideration is by no means exhausted. With the exception of the chapters on Moses himself, we have dealt only with the book of Genesis. We have often said that there is more Gospel in Genesis than in Matthew, and now it appears so more than ever. Those who have followed us through, doubtless see the truth before asserted, that God's plan of salvation is illustrated by the lives of Adam, Eve, Abel, Enoch, Noah, Abraham, Sarah, Isaac, Rebekah, Jacob, Joseph and Moses; that the spiritual and its victories are represented by these; that the natural, the earthly, the sensual, the enmity, is represented by the Serpent, Cain, the vanquished Babel-builders, the destroyed Antediluvians, Esau and the Egyptians; that the relation of these two lines illustrates the struggle between good and evil, the spiritual and the natural, the doom of the evil, the success of the good and the final complete victory of God and his cause. The rays of light and hope for all mankind shine out at all points, even where at first it appears most dark.

Who can see these things and yet resist the con

viction that God is the spirit and inspiration of those writings, and that they are full of the gospel of Christ? The more we examine them, the more fully are we convinced that God is Love, that his plan is not meager and limited, but is in wisdom adapted to express his love, and is one which includes the final and endless blessing of all mankind. As God is man's Origin, so he is man's Destiny, all in all.—1 Cor. xv. 28.

Watchman ! tell us of the night,
What its signs of promise are.
Traveler ! o'er yon mountain's height,
See that glory-beaming star !
Watchman ! does its beauteous ray
Aught of hope or joy foretell ?
Traveler ! yes, it bring the day—
Promised day of Israel.

Watchman ! tell us of the night,
Higher yet that star ascends.
Traveler ! blessedness and light,
Peace and truth, its course portend :
Watchman ! will its beams alone
Gild the spot that gave them birth ?
Traveler ! ages are its own,
See, it bursts o'er all the earth.

Watchman ! tell us of the night,
For the morning seems to dawn.
Traveler ! darkness takes its flight,
Doubt and terror are withdrawn.
Watchman ! let thy wand'rings cease ;
Hie thee to thy quiet home.
Traveler ! lo, the Prince of Peace,
Lo, the Son of God is come !—*Sel.*

MOSES AND CHRIST.



CHAPTER XIX.

THE ATONEMENT.

N the preceding chapters of this book, we have dealt mainly with the biographies of men and women mentioned by Moses, regarding them as allegories illustrating the fullness of God's plan of salvation. The manner of salvation, and in what it consists, have also been incidentally considered. But the subject of atonement, now to be considered, has direct reference to this—the spirit or nature of salvation, and *how* mankind are to be saved. And Moses has written of Christ, and of God's plan of salvation through Him, in all he has said of the tabernacle, of the priesthood, and of the sacrifices for atonement, of the dispensation of the law. It has therefore seemed appropriate to consider the atonement as a vital part of the theme of this book, as it is confessedly a vital element of the Gospel of Christ.

The word "atonement" is used only once in all the New Testament.—See Rom. v. 11.—"By whom we have now received the atonement." It means reconciliation, (see margin), and shows this by dividing and reading it *at-one-ment*. It is God and man made one in and through Christ. In this light it is evident that atonement and salvation mean the same thing.

It is a sad mistake to think of God as in need of being reconciled to man. It is man that is out of order, and needs to be made *at-one* with God.—to be reconciled, saved. God, so far from needing to be reconciled, or to have his wrath appeased, always loved man, and so sent his Son to win man back to Himself.

It was not to purchase God's love, but to manifest it and demonstrate it, *that* Christ came. The creeds of men have been wrong upon this subject. But they are coming to see more clearly the vital truth that "God was *in* Christ, reconciling the *world* unto *himself*," instead of reconciling himself to the world.—See 2. Cor. v. 19.

No clearer view of God's purpose concerning mankind can be given than in what God hath wrought in the Person of Christ. He took possession of humanity for the very purpose of destroying the enmity—shedding its blood,—and so of bringing humanity up into divinity. This is the at-one-ment—making the two one. God was manifest in man, that man might be raised up into God. Inasmuch as Christ, in his humanity, represented the world—all mankind, the fact that God was in him to glorify his humanity, becomes the assurance that what was accomplished in his own person will in due time be wrought out in all mankind. This is the gospel. Atonement is the destruction of the enmity and the consequent reconciliation of mankind to God.

To see this matter right, while not in any way belittling the work of Christ as the Saviour, sets aside the crude, old-church dogma of substitution, and the necessity of using many quite familiar and unscriptural phrases, such as: "Christ satisfying the demands of justice;" "appeasing God's wrath;" "suffering in our room and stead;" "paying the sinner's debt;" "purchasing the love of God;" "reconciling God to man;" etc, etc. The practical atonement (reconciliation) is secured by Christ in us and we in him, and not by Christ doing something instead of us. He took our nature, and was thus made sin for us, that we might be made the righteousness of God in him.—2. Cor. v. 21. On account of his *oneness* with humanity, instead of by substitution, he died for our sins, and rose for our justification.—Rom. iv. 25.

When the oneness of Christ with mankind as their Head is clearly seen, then it will be easy to see why he identifies himself with the world, counting his judgment their judgment, and his victory their victory, as in John xii. 31, 32: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from [or, *out of*] the earth, will draw all men unto me."

Shedding of Blood.

THE subject of the shedding of blood, in relation to the atonement, is one of vital importance, inasmuch as it is written that, "It is the blood that maketh atonement for the soul;" and, "Without shedding of blood is no remission."—Lev. xvii. 11 and Heb. ix. 22. It is therefore a theme that requires careful, earnest and reverent thought. When we approach to the consideration of that which relates to the very foundation of God's way of saving men from sin and death; which must be the *only* means of righteousness and eternal life; surely we might well take the shoes from our feet, as did Moses at the burning bush, because God was there, and the place where he stood was holy ground.

Yes, we should be reverent in our examination and expressions in reference to *all* elements of divine truth; but we should discriminate between reverence and superstition. We would not be under the control of that spirit, which, under the name of awe and reverence, would shut us out from the study of what the Lord has done, or revealed. He himself, in reference to this great and important subject of cleansing from sin, says: "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18. What, then, would be a more appropriate feature of this all-important subject, for the use of our reasoning faculties, than how, or by what means, sin is to be washed

away? Merely to accept of the fact, as God has promised it, does not admit of the use of our reason, so much as if we ask for the philosophy of this subject. It is always well to rest in God's promise, even when we cannot see the way, or the reason for what he says and does; but as we advance from the childhood stage of our Christian experience, we find great comfort and strength in learning God's revealed reason for what he does.

Some who would condemn us for inquiring into the philosophy of the atonement, or asking how the shedding of blood saves, are not altogether consistent, because they, or some of their forefathers for them, have earnestly endeavored to search out and put together in proper relation the various parts of God's word, so as to make a connected view of this subject. In our disposition to search and collect and arrange we are following their good example; and they should not condemn us if we are compelled, in the present light, to reject some of their conclusions. The great danger, and indeed with most religionists, a fixed habit, is to assert that we are rejecting God's word, or have left the only ground of possible salvation, if we dare to deny the correctness of any of their conclusions. But while we honor their right to think for themselves, and respect their earnestness, and Christian sincerity, we fear not their anathemas, and cannot for a moment submit to their control.

Some of the advocates of that theory of the atonement which is called "Substitution," are peculiarly severe in their denunciations, because we have been compelled, as a result of a careful examination of the Scriptures, to reject their view of the subject. They may disfellowship, but thank God! they cannot unchristianize. No man can separate us from the love of Christ, nor destroy the blessed relationship of which our faith in the Redeemer assures us. And it

is a matter of rejoicing that our view of the subject does not tempt us to consider those who hold to the theory of substitution, as cut off from Christ. We have learned to believe that there are thousands of people living in the enjoyment of some of the important benefits of "The Cleansing Blood," who do not know the philosophy of the matter,—just as there are many, both young and old, who can digest food, as a blood-making process, who know nothing of the laws that govern digestion.

But it would do the people a world of good to understand the laws of their own being, and the conditions of well-being—both naturally and spiritually. Ignorance is the cause of a great deal of loose talk. This is most surely true when people talk about the "Blood of Christ," and of "Substitution." Some say "Substitution," when they do not *mean* that at all;—apparently they have never weighed the word. They talk about Christ dying "in our room and stead," when they know that all have to die, each for himself. They talk about Christ "appeasing his Father's wrath," when they know and teach that God's *love* sent Christ to make the sacrifice, which they assume appeased the wrath. What a terrible contradiction! Why, if God's wrath had needed appeasing, he never could have sent Christ to do that work. Oh! that men would fully learn, and remember, that Christ's work is rather to express and therefore to satisfy the Father's love.

Then think of the careless talk so common among Christians, both teachers and hearers, about the efficacy of the blood,—meaning, as they often tell us, the literal, animal blood of the Man Christ Jesus, which oozed from his veins in the garden, dripped from the wounds by the nails in his hands and feet, and poured from his side when the Roman spear pierced him to the heart. We hear people talk about

being dipped, or baptized, in the blood; having been sprinkled by the blood; washed and cleansed by the blood, etc., just as if it were a commodity as common, and as available as water, and as if it had been actually applied to their own garments, or their hearts, to cleanse them.

But, says one, do not the Scriptures use the same or similar expressions?—and are we not therefore right because we use Scriptural language? Yes, the Scriptures do use similar expressions, and we do not object to their use, if they are used in a Scriptural sense. The point we wish to make is that the Scriptures refer the cleansing power to something else than the *literal* or *natural* blood. People may, and often do, use Scriptural language, without seeming to have the Scriptural idea, and hence the thoughtless talk of which we have spoken.

What people need to know, in order to obtain light and help on this subject, is that the Bible method is to use natural or earthly things to represent deeper or spiritual things. And if people will look at the matter earnestly, and think carefully, they will see that there is a striking analogy between the natural thing used, and the thing represented,—that is, between the *letter* and the *spirit* of the Word. If the people use the term blood in the deeper sense, that is, in the *spirit* of it, it is all right; but otherwise, they ought to know that the application of literal blood would not cleanse from sin.

Very few Christians indeed, if any, overlook entirely the Scriptural method of which we have spoken. They see the deeper meaning in many things. When Jesus talks of the bread of life, and the water of life, of eyesalve, of light, and of a wedding garment, they never think of taking the words, bread, water, eye-salve, light and garment in the natural sense. So when Jesus is spoken of as the Lamb of God, they see at once that he is not a Lamb

literally, but that certain qualities are represented by the use of the word lamb—a natural thing. Now what we plead for is that the same principle should be kept in mind, or applied, when “the *blood* of the Lamb” is spoken of. Then the passage will appear in a clearer light, where it says of certain ones that they “Washed their robes, and made them white in the blood of the Lamb.”—Rev. vii. 14. Who would claim that the blood must be literal, when the washing, and the robes, and the Lamb himself are not literal? Surely the ideas of the mass of religious people on this subject need a revolution; and none the less so even if *we* have not gained the true Scriptural thought.

Here seems to be a self-evident proposition: In relation to the washing away, or the remission of sin, or the purifying of the heart, the term *blood* never means *literal* blood, except in the case of *types*, where the cleansing itself is typical, and not real.

Can this proposition safely be denied? Are we not right in saying that the shedding of the blood of beasts, or the literal or animal blood of man, can never wash the soul from sin and bring it into a state of reconciliation with God?

The passage in Hebrews ix. 22 seems to be misapplied, and therefore abused: “Without shedding of blood is no remission.” Read the passage and its connection carefully and see that the writer was not in that statement speaking of the blood of Christ at all, but of the blood of the beasts sacrificed under the typical law. And all Christians know that, there, purging or remission was not real. The verse reads: “And almost all things are by the *law* purged with blood; and without shedding of blood is no remission.” Then he leaves the law, and turns to the gospel, or rather makes a contrast between them: “It was therefore necessary that the *patterns* of things in the heavens [that is, spiritual things] should be

purified [typically] with these; but the heavenly things themselves with *better sacrifices* than these."

Now the important question is, What is meant by the "better sacrifices?" We agree with all other Christians that these better sacrifices at least include the sacrifice of Christ himself—as the following verses show. But we are quite as well satisfied that they are not limited to the personal sacrifice of Christ himself, but include all the sacrifices, by all his followers, made in his name, and by virtue of his Spirit operating in them. This larger view of the subject of sacrifice is indicated by the plurality—"better sacrifices." And when the statement is applied in the spiritual sense, it will be seen to be a principle of universal application, that "Without shedding of blood is no remission of sin." In the spiritual sense, *each one's blood must be shed*, in order to the blotting out, or washing away of his sin.

Some, not clearly understanding the position, are afraid of this idea, and think it dishonors Christ by making each man his own Saviour. But not so. No man can save himself, for no man, in the spiritual sense, can shed his own blood, or kill himself. There must be a priest, as well as a sacrifice, as was illustrated in the law. The priest killed the beast, by shedding its blood. It is true that in the spiritual application of this subject man becomes a co-worker with Christ, but only to the extent that the work of sacrifice has been done in him, by the Lord himself; and as before intimated, all these sacrifices are made in the Name, and by the Spirit of Christ, so that the whole work of saving men is truly by the sacrifice of Christ. And inasmuch as Christ, in his humanity, stood as the Representative of all mankind, his personal sacrifice being fully accomplished, by the Divine Spirit within him, it became the prophecy, and the security, of a sacrificed, and therefore saved *mankind*. Oh! that men could see this

truth! Then they could see that life comes by means of death; (that is, spiritual life comes by death to sin); and also that inasmuch as Christ died for all, then all died, (2. Cor. v. 14, R. V.) and therefore in due time all will live unto God. It is gospel at the root, gospel at the top, and gospel all the way through.

The Body of Sin.

IN pursuing the subject of blood-shedding, or the destruction of life, as a means of life or salvation, let us look at Rom. vi. 6: "Knowing this, that our old man is crucified with Christ, *that the body of sin* might be destroyed, that henceforth we should not serve sin." Notice this is a joint-crucifixion; we are crucified *with* Christ, and not Christ crucified *instead* of us. No amount of ingenious reasoning can make this teach substitution. It is union *in* Christ that brings God and man together in harmony. This is the at-one-ment. But, practically, what must be destroyed in man in order to such atonement or reconciliation? Answer: "The body of sin." The verse above quoted shows that this is the object of the crucifixion. "The *old man* is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." This is the whole subject in a nutshell, so far as relates to sin, the means of its remission and destruction, and the consequent righteousness and harmony or oneness with the Lord. Growth will result.

People are too apt to think of the physical body, with its flesh and bones and blood. These are external and are used according to the great Scriptural law of shadows. When the Apostle talks of the crucifixion of the flesh, and the destruction of the flesh, he is not referring to the physical body at all. Men are not to commit suicide, nor to mutilate the body, by cutting off hands and feet, or plucking out eyes.

Failing to see the true meaning of the Apostle and of Christ was and is the foundation of the old error of physical penance, instead of true repentance. It is the "carnal mind" which the Apostle calls the flesh. He declares it to be enmity itself, and that it *cannot* be subject to the law of God, and adds: "So then they that are in the *flesh* cannot please God."—See Rom. viii. 6–8. The thoughtful reader will see that he uses the terms "flesh" and "carnal mind" interchangeably. As it cannot be subject to the law of God, it must be destroyed.

It is called a body, and it has various members. This the Apostle makes very plain in his letter to the Colossians, iii. 5 and onward: "Mortify [or kill] therefore your *members*, which are upon the earth—[on the lower plane]; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things' sake the wrath of God cometh on the children of disobedience." These, with "anger, wrath, malice, blasphemy, etc.," are the elements or members of the "old man;" and the "new man" has his members too: "bowels of mercies, kindness, humbleness of mind, meekness, and longsuffering," and, the Apostle declares, is "Renewed in knowledge after the image of him that created him."

This carnal state, or "To be carnally minded," the Apostle declares, "is death."—Rom. viii. 6. Then to kill the body of sin is to kill death. It is indeed the death of death, the destruction of death, man's low state. This is the second death. The two deaths are not of the same kind at all, as some good brethren maintain. They are opposites, just as the two Adams are opposite in their career. The first death is the death into sin, or the development of the body of sin, which came by the first Adam; and the second death is the death of the body of sin, which is the work of the Second Adam. Yes, *sin* is the victim;

and its destruction results in life and salvation to man.

Atonement in the type (see Lev. xvi.) was by blood and fire,—the shedding of the blood, to kill the beast, and the fire to consume its body. There is more truth than many suppose in the common motto of the Salvation Army —“Blood and Fire;” yea more than the Army itself dare to think. It is God’s way, his only way, of saving mankind from sin. He kills the body of sin, by shedding its blood, and then he consumes the dead remains, by the fires of his judgment—in the process of regeneration.

As the life of the physical body is in the blood, and as the shedding of the blood kills the body; analogy requires that the way to kill the body of sin is to shed its blood. The blood is the life. “It is the blood that maketh atonement for the soul.” The destruction of the spirit of sin, reconciles the soul to God, and the new life, the Spirit of Christ, flows in and gives a new and immortal energy to every power of the man proper.

It is on account of this carnal life-principle that men are called “The children of the wicked one,”—“the wicked.” The wicked, all the wicked, must be destroyed. But the destruction of the body of sin, or the man of sin, by which men are the children of the devil, restores all to the image of him who created us, as shown in Colossians iii. Men originally and essentially are the sons of God, and by the great sacrifice and new life of Christ, the sin principle is destroyed, and the race of man is brought into glorious harmony with God.

How grandly true it is that the shedding of blood is essential to the remission of sin, and that death is essential to life. With this view of the case, without encumbering the mind with the idea of God needing to be reconciled to man, we can appreciate the words of Isa. lv. 7: “Let the sinner forsake his way, and the unrighteous man his thoughts, and let him re-

turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Men cannot be saved *in* sin, but *from* sin; not merely from external acts, but the sin nature must be destroyed. Its blood must be shed and its body burned; and Christ, as a Priest, alone can do this work.

The Great Sacrifice.

In following up the subject of the shedding of blood, the subject of Sacrifice naturally suggests itself for consideration. The sacrifices for sin, or sin-offerings, both in the type and antitype, are intimately connected with the shedding of blood for the remission of sin. We think it has been clearly shown that God will not remit or pardon sin while it is a living, active principle in the life. Sin must be repented of in order to pardon, and killed, in order to its blotting out. This was illustrated in that type of the law where the priest shed the blood of the beasts, first the bullock and then the goat, and then caused their dead bodies to be destroyed by fire.—See Lev. xvi. That which was killed was never restored; and this complete destruction of the beast was the means of the atonement.

What, then, did the beast represent? of what was it a type? The general answer is that the beast was a type of the Lord Jesus Christ. This answer is true, and yet not true. It is true as the Scriptures teach it, but as commonly thought of, it is not true.

Here we would move carefully and reverently, lest we be misunderstood, and so cause needless offense to some soul trusting in Christ for salvation. To all, we say: Trust him fully. You cannot trust him too much. He alone can save you: and he will make you more than conqueror. But there are many who have been led to see the weakness, the absurdity and injustice of the common view of this great subject of sacrifice for atonement, in which the innocent is rep-

resented as suffering instead of the guilty, and God's wrath as being quenched with literal blood; and for their sake we venture to assert our conception of the subject, in hope of saving some from drifting from the old extreme away to the other, which rejects the whole doctrine of atonement in and through Christ.

True, and yet not true! Yes, indeed; the Scriptural teaching is true, but the popular conception of it is not true. In order to ascertain how, or in what sense, the beast represented Christ, we must know the relation that Christ sustained to the subject of atonement. What is the sacrifice needed? What must be destroyed in order to atonement? Answer: Sin. It is sin that stands between man and God. Not merely sin as an act, but sin as a principle in our nature! It is the enmity. It is the body of sin whose blood must be shed, and so destroyed. This alone can bring peace and harmony between God and man. To accomplish this Christ came. How can it be accomplished? How can he fulfill the type of the beast, which was utterly destroyed, and so make atonement? What, we ask again, does the beast represent? Who can fail to see that it represents that which must be destroyed—that is, the body of sin?

When Paul says: "Knowing this, that our old man is crucified with Christ, that the *body of sin* might be destroyed," (Rom. vi. 6), what force could there be in such a crucifixion *with* Christ unless *his* crucifixion had reference to the same end—the death of sin? Or what meaning could there be in the next verse which says: "For he that is dead is freed from sin?" Was Christ freed from sin by death? In some sense he must have been, or the words would be without meaning. And this idea is not gained by mere inference. The tenth verse asserts it: "For in that he died, he died unto sin once, but in that he liveth, he liveth unto God." Some have endeavored to modify, we might say weaken, this statement by translating

it, "In that he died, he died *by* sin, etc." But the whole passage shows that the old translation is correct; as for instance, the question: "How can we that are dead to sin live any longer therein?" This shows that the point is, leaving the sin state. This is confirmed by the eleventh and following verses, the exhortation of which is based on the statement of the tenth verse, that Christ died to sin: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through [or in] Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

But it will be asked, Does not this make out that Christ was a sinner?—for how could he die to sin if he were not a sinner? No; we do not think for a moment that Christ was a sinner; if he had been, he could not have been the Saviour of sinners. The Scriptures assert that he was "holy, harmless, and undefiled." The writer to the Hebrews says He "Was in all points tempted like as we are, *yet without sin.*"—Heb. iv. 15. But if the above position, based on Rom. vi., teaches that Christ was a sinner, it is the Apostle that so taught. We have simply quoted his words. To some it may seem that the Apostle contradicted himself, but we do not so regard it.

Then how could he die to sin, and not have been a sinner? We regard the passage, in Heb. iv. 15, as having a bearing on the true answer. He was *tempted*, but did not sin; that is, he did not *yield* to temptation; he *overcame*. He afterward said himself: "To him that overcometh will I grant to sit with me in my throne, *even as I also overcame*, etc."—Rev. iii. 21. Then there was an element in his nature on which temptation could be based, the promptings of which, if yielded to, would have made him a sinner. Many think it no great difficulty that he obeyed the will of his Father, and did not yield to temptation. And

they think and talk of the *physical* sufferings of Christ, as if they were the essential means of man's salvation. Well, does not Peter say that "Christ hath suffered for us in the flesh?"—1. Pet. iv. 1. Yes, he does; but read the verse carefully and see that he uses the term "flesh," and therefore the term "suffering," in the deeper sense. The "flesh" in the Apostolic teaching means the carnal nature. To suffer physical pain does not cause men to cease from sin; and to die a physical death does not free or justify men from sin. But with the deeper meaning of the words, "flesh" and "death," there is great import in the words: "He that hath suffered in the flesh, hath ceased from sin;" and in the statement: "He that is dead [to sin—to the carnal nature] is freed [or justified] from sin."—Rom. vi. 7. The use the Apostle makes of the words "sin" and "carnal," in the above passage, and in Rom. viii. 6, 7, leads us to think that he regarded them as synonymous. Not that the word sin *always* refers to the carnal nature; it often refers, (as when he tells us that Christ did not sin,) to actual transgression; but the term sin is *also* used in the sense of a principle in the nature that must be overcome, mortified, crucified, put to death, in order to the atonement, and the consequent perfection of the spiritual nature.

That Christ had our nature in the sense mentioned, and that it was here his great conflict and suffering lay, are evident from Hebrews ii. 18: "For in that he himself hath *suffered being tempted*, he is able to succor them that are tempted." And it is evident that the true light on the atonement, and remission of sin, by the sacrifice of Christ, will never be seen until the cross, the sufferings, the crucifixion and the death of Christ are seen and understood in the light of the deeper sense of "flesh," as used in the Apostles' writings.

In 2. Corinthians v. 21, the Apostle gives us the

very truth above stated: "For he [God] hath made him [Christ], who knew no sin, to be sin for us; that we might be made the righteousness of God in him." Many have sought to modify and weaken this statement by making it: "To be a sin-offering for us." True; he was a sin-offering, but there is no such word there in either Greek or English. He was made *sin*, [*hamartia*]. But the truth is, he could not have been a sin-offering, except by being made sin, for, as we have seen, sin was the necessary victim. The sacrifice and death of sin, in the sense of the carnal or lower nature, which Paul calls "the enmity," is the very thing that is required to make atonement, or reconciliation with God.

The last three verses of 2. Corinthians v. give us the substance of our whole thought of the plan of salvation—the Great Sacrifice and its consequences. God was in Christ; Man [the world of mankind] was in Christ. Christ stood for the whole race,—(not instead of them, but, far better, they in him),—he having taken upon himself their nature,—made sin for them. The object was the reconciliation of the world, and the means of it, the destruction of sin. Do not forget that *Sin* is the victim—the body of sin. Hence he bore our sin in his own body to the tree—to the cross, to the death. He taketh away the sin of the world. The outward, or physical death is but the shadow of the reality, but yet it cannot be doubted that in *his* case [not so with all others] his inward victory was complete at the time he died on the cross. So when he died to sin, in him all died, and when he rose, the world's sin, in him, was destroyed. In this light we see a fullness of meaning in the words that "He died for our sins, and rose for [on account of] *our justification*." The world *in him* were reconciled to God. And the great fact, wrought in Christ *for us*, is and always will be the great motive to a personal reconciliation, until what was done in him *for all the*

world will be by him as our Great High Priest carried out *in* all the world. God was in Christ, reconciling the world, by destroying the world's sin which he had assumed; therefore, Be ye reconciled to God.

In the type of Leviticus xvi, there were a leading sacrifice, and a following sacrifice. The first was the bullock, and the second was the goat. Is it not strange that teachers will tell us that they *both* represented the Lord Jesus. There was time and order between the two sacrifices. But the priest did with the blood of the goat what he had done before with the blood of the bullock. If the first represented the destruction of the lower nature in Christ, (by which sufferings he was made perfect,—Heb. ii. 10 and v. 8, 9), then, in the light of the New Testament, the latter sacrifice represented the same kind of work in the *followers* of Christ. They fill up what is behind in his afflictions. They suffer with him. They are crucified with Christ. What was done in him for others, must be done by him as a Priest in all his followers. Had the teachers of Christendom seen the true character of the victim, (the beast representing the lower nature), they would never have thought of making *all* the beasts refer to Christ.

If it be remembered that the beast is a type of the lower nature, and that it is the destruction of the beast, not the destruction of the priest, that makes atonement, some may get out of the confusion of saying that the Great Sacrifice consisted in Christ leaving his pre-existent glory with the Father—that that was his death. The plausible ground of that inference is that this lower state into which Christ came, is called death. But admitting that Christ died, by his coming in the flesh, or “being made sin for us,” though the Scriptures nowhere call that his death,—it should be remembered that that was only accepting a share in the first death, death into the sin state, or away from God; but the saving

death or sacrifice, is the death of sin, the death out of sin, the death of death. It is this death that reconciles men to God. Will not our brethren see?

The Great Sacrifice, let it be understood, includes in its final completeness, the absolute destruction of sin and enmity, and everything that is necessarily connected with them. And whoever can see the true nature of the Victim, which God is determined to destroy, will have no difficulty in seeing God's universal love for mankind; his hatred of sin, because he loves mankind; and that God in Christ will not be satisfied until all are reconciled.

The grandest wonder of God's plan is that when he is killing the enmity, he is giving his Spirit, and so making men alive in Christ.

Atonement in Type.

MOSES wrote of Christ when he gave the law of atonement—in type. The account of the work of the atonement day—the tenth day of the seventh month—is given in Leviticus xvi. Jesus taught that every “jot and tittle” of the law must be fulfilled, (Matt. v. 18,) which shows that they all mean something; and they can only be fulfilled by the coming of that to which they point. And yet it should be remembered that “The law is a *shadow* of good things, and not the *very image* of the things.”—Heb. x. 1. Earthly things cannot fully and accurately represent spiritual realities. The shadow is never as distinct in its outline as the substance.

- Let us consider the high priest and the beasts which were used in the day of atonement. It appears clear, as held by many Christians, that the high priest was a type of our Lord Jesus as to his divine nature. The beasts as clearly represented humanity in several phases—his and ours. Five beasts were used in the atonement work—a bullock, two goats, and two rams. The priest disposed of all the beasts. The

bullock was first slain for a sin-offering for Aaron and his house, and with this was coupled one of the rams for a burnt-offering. Then followed the slaying of the Lord's goat for a sin-offering for the people—"all the congregation of Israel,"—and with this was coupled the other ram for a burnt-offering. Last of all came the scapegoat work—to complete the atonement.

Many Christians take no account of the number of beasts used in making the typical atonement, nor of the order of the work; yet all must be fulfilled in the antitype—the real work of atonement. Some think that all the beasts represent the Lord Jesus, and that the sin-offering means dying on the Roman cross, and nothing more. But the order of the sacrifices,—there being two distinct sin-offerings,—the goat following the bullock, and each having its own burnt-offering,—and reading these things in the light of New Testament fulfillments, have led us to regard the bullock alone as representing that in Jesus which had to be destroyed, and to hold that the goat to be slain represented the same element in those who follow Christ.

It is evident that in Christ and his followers there are two phases of sacrifice: (1) the sacrifice unto death, or the destruction of the body of sin; and (2) the "living sacrifice," or the sacrifice of acceptable service, (Rom. xii. 1), which is a sweet-smelling savor unto God. The first phase in type was represented by the death of the bullock and the Lord's goat, whose blood was shed to secure their death, and whose bodies were carried away from the holy place,—as worthless, as refuse, not even allowed to be kept in the camp of Israel,—to be utterly consumed "without the camp;" and he that burned them was treated as if he had been handling an unclean thing, until he was washed. (Lev. xvi. 27, 28.) But the second phase of sacrifice,—the sacrifice of service,—

was represented by the two rams, whose bodies were burned (not without the camp, but) on "the altar of burnt-offering," in the holy place. In the law as to offerings made by fire, they are spoken of as "a sweet savor unto the Lord," (Lev. i. 9, 13, 17); and of the sin-offerings, only the *fat* was to be burned on the altar in the holy place.

The one phase of sacrifice is destruction, and the other is service. The one is secured by crucifixion, or the shedding of blood, and the other by eating and drinking of the life-giving elements, that we may put on the new man, and grow up in the likeness of Christ—our living Head. It appears evident that the two phases of sacrifice are simultaneous in the experience of those who follow Him.

It appears that the death of the bullock represented the sacrifice of Jesus, beginning at his baptism and culminating at his death on the cross. The shed blood is an evidence of death—or of the completeness of the sacrifice—both in type and antitype. According to the apostle's statement, in Hebrews xiii. 11, 12, it appears that the sufferings and reproach of Jesus, in all his life outside the popular "camp" of Israel, and including his crucifixion "without the gate," were all represented by the burning of the body of the bullock "without the camp;" and verse 13 shows that we are to follow him in these, even as the goat followed the bullock, as already shown. From verses 15, 16, it appears that prayer, praise, thanksgiving, and doing good to others, are all counted as the well-pleasing sacrifices, which were typified by the burning of the lambs on God's holy altar.

Inasmuch as when the lower nature and its body were destroyed, as typified by the shedding of the blood of the beast and the disposition of its body by fire, God gave the higher nature and a spiritual body, it follows that the ascension of Jesus into the holiest, and thus presenting himself before the Father, was the

best evidence that the sacrifice required by the Father was complete. In the type, the completeness of the sacrifice was shown by the presentation of the blood at the mercy-seat in the most holy place. For this reason, it appears evident that the shed blood presented before God in the holiest, was the type of the ascension of Jesus in his spiritual body to the Father. Such ascension really means coming up to the Father's condition.

As our Lord Jesus is the Head and Leader of his people, and as therefore what was done in him personally is to be carried out in them, *another sacrifice* in type was provided. There were two goats—the "Lord's goat," and the "Scapegoat." And let it be repeated as a fact worthy of special attention, though commonly overlooked, that the Lord's goat *followed* the bullock in sacrifice, in the sprinkling of the blood within the veil, and in the disposition of the body "without the camp." And the best evidence that the sacrifice of the Lord's goat represented the sacrifice of the Lord's people, is that the relation between the bullock and the goat, as leader and follower, is exactly the relation between Christ and his followers. The Christian ideal is to follow Christ in the way of sacrifice up to a share in his glory. This is not an ungrounded inference, but is variously stated in the Word. "Ye shall indeed drink of my cup," says our Lord, "and be baptized with my baptism." This does not mean merely the symbolic cup and baptism; for it was long after he and they had been baptized in water, that he said: "I have a baptism to be baptized with, and how I am straitened until it be accomplished."—Matt. xx. 23. It was the baptism of suffering and death to which he referred. And the Apostle speaks of Christ's followers as being "baptized into his death;" as having "fellowship with his sufferings;" and being "made conform-

able unto his death."—Rom. vi. 3 and Phil. iii. 10. They "fill up what is behind in his afflictions;" and even "go forth unto him without the camp, bearing his reproach."—Col. i. 24 and Heb. xiii. 12, 13.

These things refer, practically, to taking up the cross daily, and following Christ in self-denial, resistance of temptation, crucifying the flesh, and in bearing the necessary reproach of such a life. It is the reproach of Christ. The Christian covenants to do all this, and the covenant is properly symbolized in water baptism. And in carrying out this pledge in actual life, there is all the needed encouragement in the many promises akin to this: "If we suffer [with him], we shall also reign with him."—2. Tim. ii. 12. And in view of all these facts, who can doubt that, as the bullock was a type of our Lord in his sacrifice, the "Lord's goat" was a type of the Lord's Church in its sacrifice?

As soon as Jesus was exalted to the glory of his Father, as typified by the sprinkling of the shed blood in the form of a cross in the holiest, (showing the sacrifice complete and accepted), the Holy Spirit came upon the Church at Pentecost *in the name of Jesus*. Of the presence of this Spirit with the Church, Jesus says: "Lo, I am with you always;" and Paul speaks of it as "Christ in you." The purpose of this presence of the Spirit, is to enable the Church to follow her Head in the sacrifice mentioned. Then this work of the Spirit, or "Christ in us," (Rom. viii. 9, 10), must be the antitype of the priest killing the goat; and the sacrifice in process covers the whole gospel age, or until the exaltation of the saints to glory, in fulfillment of carrying in the blood, as in the case of Christ.

The first or leading sacrifice is said to be "*for Aaron and his house,*"—that is, in antitype, Christ and the Church; and the second or following sacrifice was "*for the people,*"—representing the world of man-

kind. After the sprinkling of the blood of the bullock, the next verse says: "Then shall he [the priest] kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and, [mark this well] do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat."

As after the ascension of Christ, the Spirit was poured upon a few, the Church, "the servants and hand-maidens," so after the ascension of the saints, as the first-fruits unto God and to the Lamb, the same Spirit, instead of being taken away from the world, will be poured upon "all flesh." This is the Divine method of reaching the whole world by the saving power of his Spirit. It is the Church first, and the world afterwards.

Very few indeed seem to have any idea of God's order, and that there were two distinct sin-offerings in the typical day of atonement. And there must be two also in the antitype, as not a jot or tittle of the law can pass away without fulfillment. Many know that there were two goats used,—one killed, and one that escaped alive,—but the bullock is commonly left out of the count. They say that the slain goat represents Christ's sacrifice; but it should be remembered that the slain goat was not *the* sin-offering, though it was *a* sin-offering. It was not even the *leading* sacrifice: it followed an example. The bullock was the great leading sacrifice. After the priest had killed it, the law required that "He shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times."—Lev. xvi. 14. And then, as we have seen, he must do the same with the goat.

This order of events proves that the slain goat did not typify the great leading sacrifice made by the Lord Jesus. The slain bullock represented that.

But it also proves that the popular idea of Jesus being the *only* sin-offering is a fallacy, because the following sacrifice of the goat was also a sin-offering.—Verse 15.

The order of events in relation to the two sacrifices also disproves an idea urged by some, that *both* goats represented the Lord Jesus—the first representing his death, and the other his escape out of death. This has taken hold of a certain class without much thought. It will be considered later. But if any still cling to the idea that the slain goat was a type of the dead Christ, they should feel bound to show who or what was represented by the bullock, whose previous sacrifice was the rule or example of the sacrifice of the goat.

There is evident light on these two sacrifices in the fact that the bullock was offered "for Aaron and his house," and the goat "for the people." The two included the whole nation of Israel, and there is no doubt that, in relation to the atonement, that nation was used to represent the whole world—the race of natural men. Otherwise, the atonement was only for Israel; but the New Testament shows plainly that it was for the whole world. (John i. 29.) In the higher relationship, Israel represented the Church—saved men.

We know by apostolic teaching that the work of Christ is to reconcile the world to God. (2. Cor. v. 19.) As a means to that great end, the Church is called out first. And through them, and as a result of their exaltation, the world is to be reached afterward. And as it is clearly revealed in the New Testament that the Church is to *follow* Christ, to fill up the measure of his sufferings, and to be conformed unto his death, it is evident that the sacrifice of the **bullock** represented the great leading sacrifice made by the Lord Jesus, and that the sacrifice of the goat represented the following sacrifice of the true Church,

together constituting "The Great Sacrifice" for the salvation of the world.

Some think that as the first sacrifice was for "Aaron and his house," it therefore includes, in its antitype, the sacrifice of both Christ and the Church, and that the slain goat therefore represents the sacrifice of the world. This, of course, would not weaken our claim that the world will be reconciled to God. But it does not seem necessary to so apply it in order to reach the world. For, whether in this or in any coming age, whenever a man is led to crucify the flesh, he is of the Church, and not of the world; and the work of killing sin must go on until all are gathered into Christ.—Eph. i. 10. The sacrifice of the goat must include, as a type, the killing of sin in *all* the followers of Christ; and that surely includes the saints of this age.

One thought that comes forcibly in connection with this subject, is, that, while the sacrifice made by any person results in his own exaltation, still it is not especially *for* himself, but for others. The great law of Christianity is self-denial for the good of others. The Divine method or process of sacrifice is in this order: Christ Jesus for the Church, and the Church for the world. We must not think of *our* salvation as the *end*, but as the *means* for the salvation of others. It is not selfishness, but benevolence, that manifests the nature and character of God.

The Scapegoat.

THE SCAPEGOAT (Heb. *Azazel*) is the goat that escaped—that was not accepted, and therefore did not die, as a sin-offering. Its blood was not shed for the remission of sin, though its being sent away was necessary to complete the work of atonement. The question is: Of whom, or of what, was the scapegoat a type?

There are several answers to this question, by

different interpreters. "Some regard it [Azazel] as a designation of the goat itself; some as the name of the place to which he was sent; and others as the name of a personal being to whom he was sent. Tholuck and other critics render the word 'for complete sending away.' Ewald considers Azazel to have been a demon belonging to the pre-Mosaic religion. Another opinion identifies him with Satan, or the devil. Milton makes him Satan's standard-bearer."—*Webster*.

Some hold that the scapegoat was a type of Satan. We do not endorse this view, though in some respects it appears more reasonable than some others. Milton's idea of its being Satan's standard-bearer is nearer the truth,—though we would not apply it to an imaginary being in spirit life, but to a real, active system, or powerful hierarchy, bearing the standards of Satan in this world. "For complete sending away" is a good idea, if we know just what the Lord sends away,—sin.

Some hold that the scapegoat was a type of the world of mankind, sent away in their sins when the Church is saved,—though they believe the world will afterward be saved. A very common view is that the slain goat was a type of Christ in his death, and that "the scapegoat represented Christ rising to carry into effect the purposes of his death, in the actual forgiveness and justification of his believing people."—*Scott*.

But, though this view is endorsed by many more or less eminent teachers, there are several reasons why it is not satisfactory. 1. As already shown, Christ's death was typified by the leading sacrifice of the bullock, and not by a goat at all. 2. The scapegoat did not approach God, but was sent away into the wilderness under the curse of accumulated sin: but the risen Christ went into heaven, as represented by the high priest carrying the shed blood of the bul-

lock into the holiest. Christ did not carry sin into heaven. He took our sin upon himself by taking our lower nature, but it was destroyed in his sacrifice, and he therefore rose free from the load,—“for [on account of] our justification.” The shed blood carried in did not typify *sin*, but the *death* of sin. 3. As the slain goat was “for the Lord,” it is evident that the scapegoat was *not* for the Lord, but for an opposite power. But surely the risen Christ was “for the Lord,” as much at least, as the dead Christ. 4. The scapegoat work was far too late in the atonement day to be a type of the ascension of Christ. It is connected with the final end of sin.

In view of this contrast,—the goat going in an opposite direction from the risen Christ,—the goat burdened with sin and the risen Christ entirely free from it,—and with no points of similarity, it seems evident that the scapegoat was not a type of Christ in any sense whatever. There is a death that is a success:—it brings to God. There is an escape that is fatal:—it drives away from God, as the scapegoat was driven or sent away, and never heard of more.

Then of what *is* the scapegoat a type? With due respect for the opinions of others, we express the conviction that the scapegoat is a type of the great Babylon church-system of the book of Revelation, which, having served its purpose, is no longer needed, and goes down, as a mill-stone cast into the sea, to rise no more. All we ask is that this view be considered in the light of the facts.

There were two goats; [Scott says the Hebrew word, *Azazel*, means a *she-goat* sent away. The two goats were probably of the same kind.] one was “for the Lord,” (Lev. xvi. 8), and the other was not. The Lord’s goat represented the true Church—the Lord’s system, and standard-bearer in the world. It is composed of those who follow the Lord in sacrifice. It represents Christ, its Head, in the world. But Satan,

too, has a church-system in the earth; and our claim is, that the relation of the two goats in the court, the place of sacrifice and of washing, was a type or shadow of the relation of the two church-systems, the true and the false. Both goats stood before the Lord as if ready for sacrifice, but only one followed the leader. So both churches profess to be the Lord's, (the espoused virgin, his prospective bride), but one is not. The one is elect, (the "lot" being a Bible method of revealing God's choice:—"The lot is cast into the lap, but the whole disposing thereof is of the Lord."—Prov. xvi. 33.) and having the Spirit, the indwelling Christ, she follows him in sacrifice; the other is the Lord's church only in name—a fraud, a sham, a counterfeit. It is true she makes loud pretensions, (Rev. xvii. 3), has great political power, (Ver. 18), great religious influence, (Ver. 2), great cruelty, (Ver. 6), and great confidence and pride, (Rev. xviii. 7); but as the scapegoat went away under the load of accumulated sin, (Lev. xvi. 21, 22), so Babylon goes down no more to rise, all the blood of saints and prophets slain upon the earth being found in her.—Rev. xviii. 20-24. The Head of the true Church (the Lord's goat) is Christ, and the head of the false Church (the scapegoat) is Satan represented on the earth by a man, claiming to be the head of Christ's Church.

It must be admitted that this false church-system (Babylon—confusion) has been side by side with the Lord's true Church in the history of the dispensation. Would it not be strange if a system which has acted such a prominent part in the program should not be found in the picture? That *system* [No reference is here made to God's people in Babylon, whom he calls out, (Rev. xviii. 4), but only to the false system itself.] is as surely Satan's standard-bearer, as the true Church is the Lord's standard-bearer. And at the time the true Church is exalted to glory,

(typified by the goat's blood being carried into the holiest, even as Christ's ascension was typified by the carrying in of the bullock's blood), Babylon falls. There is no good in that *system*, though many of God's people have been and still may be in it. *It* is not of God, and it cannot be regenerated. This fact is illustrated by the *escape* of the goat from bloodshedding, which is for the remission of sin, and paves the way for regeneration. This *escape* is most terrible! That false church-system is the counterfeit of God's true Church, and is therefore the masterpiece of Satan's workmanship. And *all* his works must be destroyed! No redemption for them! All God's works—though for a time obscured or perverted by sin—will finally be saved. To this end are the two great sacrifices, typified by the bullock and goat,—the first for the priesthood, and the second for the people, with all the incidental or accompanying sacrifices. The devil's work in all its forms is but temporal, and must perish. On the head of the scapegoat, whether in type or antitype, is the last remembrance of sin. That completes its removal.

It has been objected that Babylon cannot be the antitypical scapegoat, because it is to make atonement. Such an objection might have force if we believed in substitution; but in such a case, neither could we regard the Lord's goat as a type of the true Church. Of course, there is an important sense in which the whole work of atonement was complete in the personal work of Christ, but in *application*, it reaches the Church first, and the world afterward. And even in this sense, it is Christ, our great High Priest, who makes the atonement; and it will not be complete till all sin is destroyed, and all mankind brought into harmony with God;—until his will is done in the earth as it is in heaven. This whole work is committed to Christ, whatever instruments he may use. And the removal of all *obstacles* is a part of the

atonement work. The carnal nature, sin in the flesh, must be destroyed by the shedding of its blood. Christ did that in himself, and he alone can do it in us. The latent elements of divine sonship must be developed in us. Only Christ, the quickening Spirit, can begin this life, and only Christ, as the living bread, can sustain it. Of him we must eat and drink in order to be cleansed and grow up into him. And in order that the truth of the gospel may reach the world, and they be reconciled to God through faith in Christ, the great, false, religious system—Babylon—must be removed. Its destruction must be accomplished before the world can be brought to God. The divided church, and the sectarian spirit, must be done away in order that the world may believe in Christ.—John xvii. 20, 21. So the reign of Christ to put down all his enemies is to carry out his plan of reconciling the world to God. When *all* the devil's works are destroyed, then the whole world will be at one with God, and God shall be all in all.—1. Cor. xv. 24–28.

From this standpoint, who can fail to see that the destruction of Babylon is necessary in order to make atonement; and that for the same reason, the sending away of the scapegoat was necessary to complete the atonement in type? And yet, both in shadow and substance, the responsibility, and power, and credit, all belong to the High Priest who did and does the work. Happy are we if it is our privilege, as the chosen of God, to share in his grand and gracious work of bringing the world to himself.

In addition to the above, we would suggest the thought, which appears harmonious, that the Lord's goat (or the Lord's Church) represents, and will include, all who ever will follow the Lord in the voluntary sacrifice of the sinful nature; and that the scapegoat (or the Babylon church-system) represents the

sinful world, or all who do not voluntarily sacrifice the sinful nature. The former dies as a sin-offering, but the latter does not. The one cuts off or plucks out the offending hand or eye; the other goes into God's hell-fire—the fire of judgment—to have the sin burned out. The one is a voluntary sufferer with Christ, and will therefore have an *intimate* relationship with him in his priesthood and reign. The other will have a place in God's kingdom, but not so near the throne,—his suffering on account of sin being of a different kind. Like the two classes of builders, mentioned in 1. Corinthians iii. 11–15, one receives a reward, and the other suffers loss, but himself is saved, so as by fire.

The Lord knows how to deal justly and mercifully with all; he knows just how much of obstinacy each one has, and how much chastisement is needed. And he also knows how much of obstinacy and wilfulness has been inherited, and how they have warped the will and the life. Such inheritance is a misfortune; but will not every misfortune, loss, and suffering find a recompense? Is not *all* suffering, connected as it is with God's plan of creating the race in his own image, in some degree the suffering of Christ? It must be so, if it can be overruled for anybody's good; and what cannot be so overruled has no reason for its existence in the Universe of a God of love.

Therefore, in the light of the unlimited and endless plan of God, (see PERFECT DAY), it is evident that not only the "little flock," who sit with Christ in his throne, but also the "great multitude," who serve God before the throne, and even those who shall be servants of servants,—including all who have ever sinned and suffered,—shall finally constitute one grand system to bless the generations to be born after all sin is done away. When this comes to be understood, no one will ever again regret having

lived and suffered,—whether of the elect or the non-elect,—whether represented in the atonement work by the slain goat or the scapegoat. An inspired man more than suggests that when, in the judgment by Christ, all lives and all motives shall be made manifest, “*Every man shall have praise of God.*”—1. Cor. iv. 5.

It appears evident that the Jewish nation (for whom the typical atonement was made) represented all classes of men—all the grades in the future kingdom of God. The high priest was a type of Christ himself. Then there was a lower order of priests, selected from the tribe of Levi. This priestly tribe appears to have been typical of the whole Church of Christ, and the selected priests, typical of the faithful few—the “little flock.” But the gradation did not stop there. The whole nation was chosen to be a kingdom of priests, (Exod. xix. 6); and if, as is evident, the tribe of Levi represented the whole Church, the other tribes (who in the atonement day had no part in the work, but were entirely outside of the holy ground) must have represented all the world—all the nations of suffering humanity.

As the scapegoat work, though not a voluntary sacrifice, was necessary to complete the atonement in type, (Lev. xvi. 10, 21), so the destruction of Babylon, and the conquering of all God’s enemies, even though by judgment, is necessary to complete the antitypical atonement—the great reconciliation. And all the sufferers on account of sin, when enlightened and reconciled, will be monuments of God’s justice and love, for the benefit of the sinless generations beyond.

The two goats, in the widest application, stand related as the Church and the World. Babylon means confusion; all kinds of sin and confusion are found in the Babylon system (Rev. xviii.) and under their weight she goes down to rise no more. So all the

sin and confusion in the world, which she represents, must finally cease. Then Christ will see of the travail of his soul (his sacrificial work) and be satisfied. And then, in the grandest sense, he will lay aside the linen garments of the day of sacrifice, and put on his garments of glory and beauty, and reign as King of Peace,—a Priest after the order of Melchizedek, based on the power of an endless life. And all the saved—all who have sinned and suffered—shall reign with him.

Word of Encouragement.

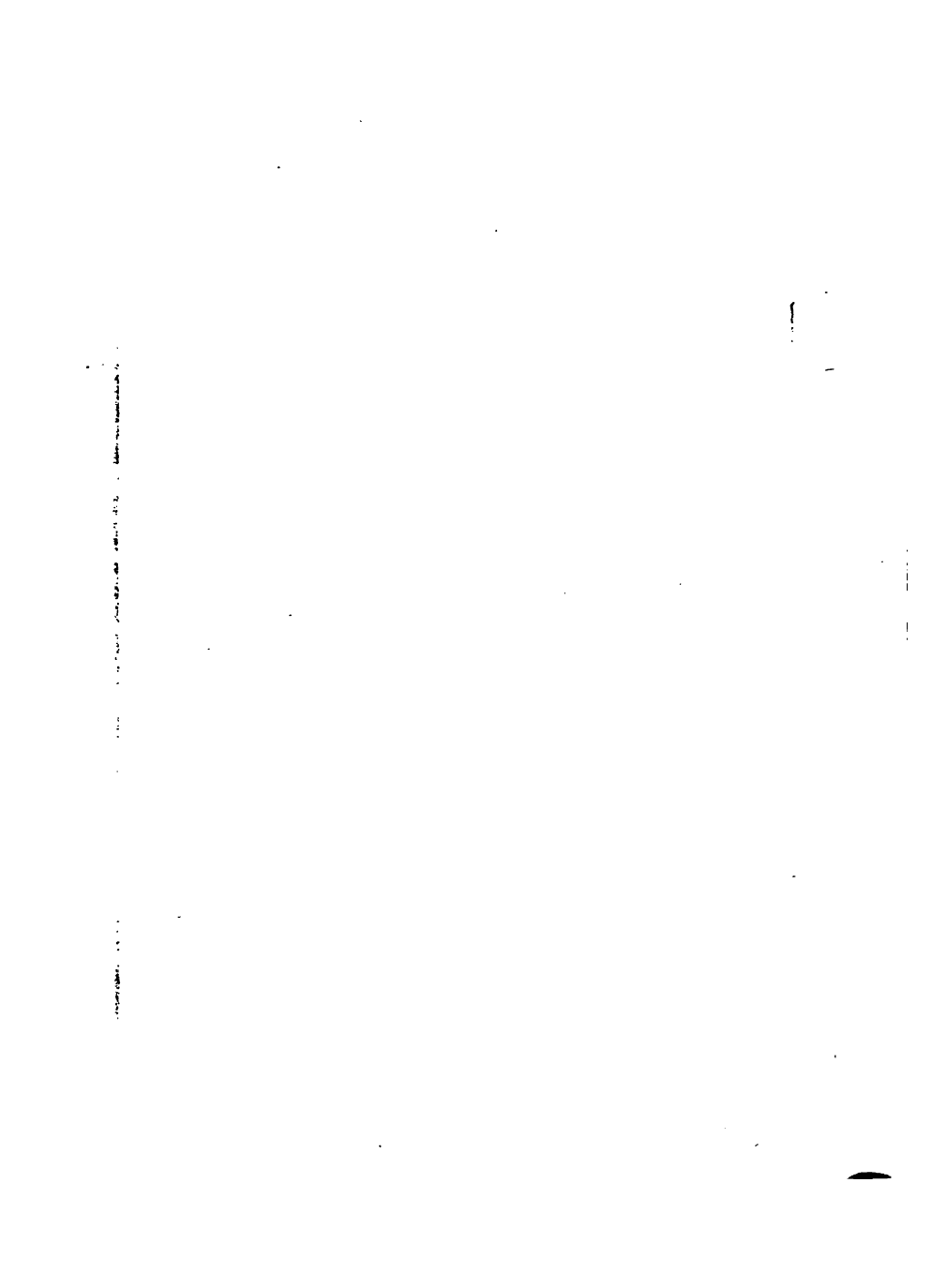
OUR view of Atonement is not only theoretical or doctrinal, but eminently practical. It puts the standard of practical and experimental religion high. While it teaches that all mankind will most certainly in due time be reconciled to (atoned or made one with) God, it also shows that this end cannot be attained without personal and practical holiness. And it also teaches that in order to share in the conquering reign of Christ, the sacrifice of the body of sin, and consequent regeneration, must be accomplished now. There is therefore necessarily connected with these views a sense of responsibility to "Work out our own salvation with fear and trembling;" and yet not forgetting that "It is God that worketh in us both to will and to do of his good pleasure."—Philip. ii. 12, 13.

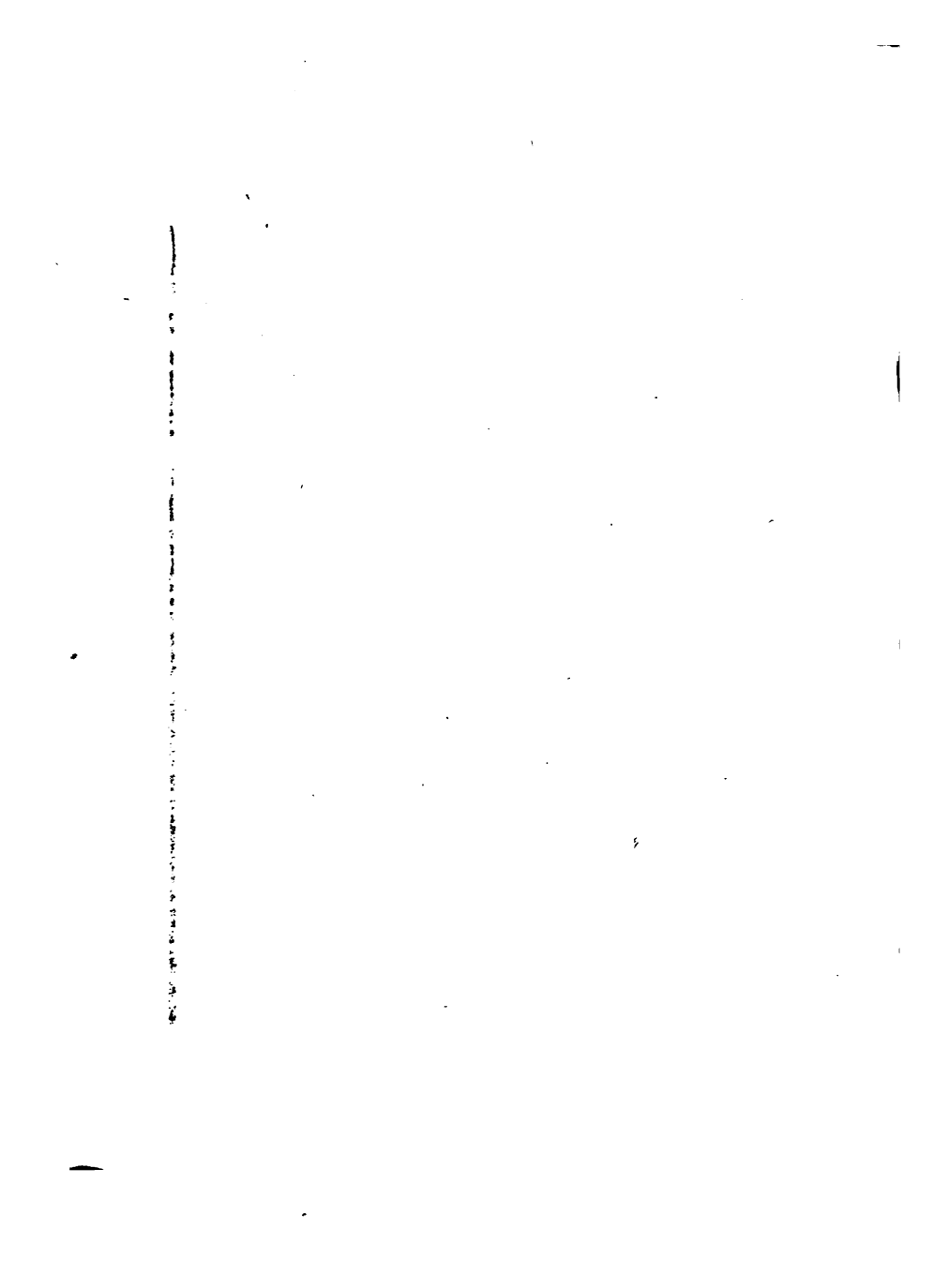
To be saved from sin is an intensely practical thing. It is not merely to have the righteousness of Christ *imputed* to us, (which also has its place in the plan), but also to have his righteousness *imparted* to us, so that it becomes *ours in fact*. And to have the mind opened and developed in the direction of spiritual things, in the love of both truth and right, is a grand experience,—one which rises far above the sphere of mere morality.

There are many sincere Christians, who on seeing

the practical force of the great law of Christian sacrifice, and seeing the great contrast between what they are, and what they should be, are inclined to be discouraged. They say: "That seems clear and true, but how am I ever to attain to such a resurrection. I am discouraged in view of the great distance between me and what Christ is."

Well, we would not make that distance appear less; but yet we would give a word of encouragement to such. 1. It is a good sign that you see the contrast. This is an evidence that the Lord by his Spirit has taken hold of your mind, and has shown you both sin and righteousness. 2. It is an additional evidence that the good work is begun in you, because you *care* about this matter,—because you greatly *desire* to be like Christ. Those who are still dead in trespasses and sin, care for none of these things. So you have more hope of the crown of glory, than if you thought you were all right. 3. As long as there is a conscious warfare, a struggle between the flesh and spirit, it is good evidence that the beast is being taken to slaughter, by the hand of the Priest. Paul said that he had such a struggle, and that he found that with his mind he served the law of God, and with his flesh the law of sin. The beast (type of the body of sin) never dies willingly. It must be compelled to die; it must be killed. But, thank God! it is Christ's work, in us, to deliver us. The apostle cries out: "Oh, wretched man that I am! who shall deliver me from this body of death?" Then he answers: "I thank God, though Jesus Christ our Lord."—Rom. vii. 24, 25. This is encouragement for all who desire deliverance.



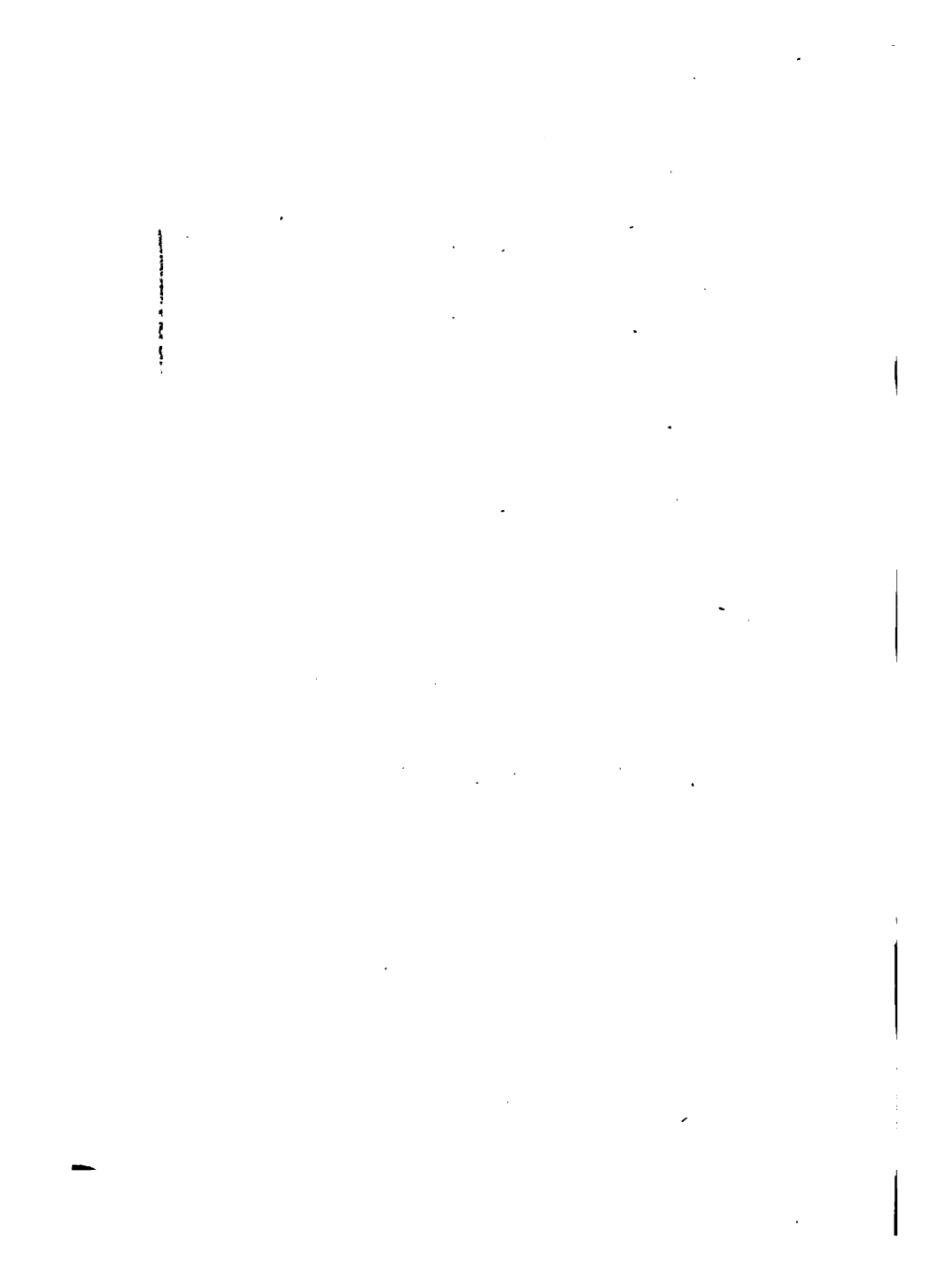


THE GREAT REVELATION,
OR
GOD'S LOVE, PURPOSE AND PLAN.

BY JOHN H. PATON,
MINISTER OF THE GOSPEL, AUTHOR OF "DAY DAWN, OR THE GOSPEL IN TYPE
AND PROPHECY," "MOSES AND CHRIST, OR THE PLAN OF THE WORLD'S
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"THE WORLD'S HOPE."

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PREFACE.



THIS little book has been written with the knowledge that it presents a view of God's "Great Revelation" of His "Love, Purpose, and Plan," that has not been seen by the majority of Christians. It has not been written, however, in the spirit of contention or strife, but of love and goodwill for all, and of fellowship for all who love our Lord Jesus Christ, whatever their view of his work may be. As said the Psalmist and an Apostle: "I believe, therefore have I spoken." The little book is sent forth with a firm conviction that it contains the substance of "the gospel of the grace of God." Its design is to lead men to study the Word of God; to aid them, if possible, to "grow in grace and in the knowledge of our Lord Jesus Christ;"—that they may think of God as the loving Father of all, and of Christ as an all-sufficient Saviour. In this world of toil and trouble—often of sadness and sorrow—whoever gives to people a better thought of our Heavenly Father and of human destiny, thereby helps to lift the dark cloud, and to increase the sum of human happiness and hope. This has been the object of this writing. That this may be the result, is the prayer of the

AUTHOR.

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THE GREAT REVELATION.



CHAPTER I.

GOD'S LOVE AND PURPOSE.

THAT "God is Love" will be admitted by all Christians. This truth is fundamental in the Christian faith,—the keynote of a harmonious theology. That God has a purpose in reference to mankind, and that it is based on love, cannot reasonably be doubted. Love naturally seeks expression in some supreme result; such result is love's object or purpose; and God's plan is the way, including all the necessary steps, by which the desired end will be gained.

From our point of view, God's purpose—based on his love—is to create and perfect the race of man in His own image and likeness; and his plan, or his way of accomplishing his purpose, includes the development and work of both Adam and Christ, as a revelation of Himself, and all the personal experience, and the dispensational steps, necessary to the attainment of the object in view.

These three things—God's love, his way of working, and the end to be gained—are necessarily so related that no one can realize his love more fully than he knows, and comes into sympathy with, his purpose and plan. Love cannot be known abstractly, but only as it is revealed in words and actions; and actions speak louder than words. Ignorance of the Lord's purpose and plan causes many to misinterpret important facts, and statements of the Word, and to deny or belittle his love.

That there are some severe and terrible things in

human experience no one can deny, and it is not always easy to understand how they can be harmonized with infinite Love. If the bearing of these dark things on the revelation of God's love and the development of human character cannot be seen, it is well if people can rest in the assurance that "He doeth all things well," and "Trust him where they cannot trace him." This is the proper attitude of babes in Christ, and of all other Christians so far as the Lord has not revealed his ways; but it is both the duty and privilege of Christians to grow in grace and in the knowledge of the Lord's ways, so far as revealed. It is not in accord with the spirit of such growth, to be indifferent about what the Lord has revealed, and to plead child-like trust as an excuse for such indifference. That kind of trust may be the result of spiritual laziness.

Some, in view of the terrible things in human life, are inclined to ask: "If God is really Love, and is Almighty, why does he permit such dreadful things to occur?" They, naturally enough, assume, what is not true, that love and severity are necessarily contrary to each other. It may be safely allowed that if the severe and terrible things were useless; if the difficulties of life were eternally insurmountable, and punishments hopeless, then severity would be contrary to love. But when people learn the important truth, that all the difficulties and sufferings of life, and even punishments, are necessary to teach mankind the true lessons of life—their own weakness, their dependence on the Lord and one another, and how to form a godlike character,—then they will see that the Lord's severity and love are in harmony: that "Whom the Lord loveth he chasteneth," "that we might be partakers of his holiness."—Heb. xii. 5-11.

We admit, what some urge as an objection to its universal application, that the above passage was

spoken to and of believers. Of course, only such as are to some extent spiritually developed, can appreciate this principle, or be truly "exercised thereby." Only such are yet in Christ's judgment process. All others are yet in the unquickened condition, and therefore cannot know the Lord, nor be the subjects of chastisement. But their turn is coming; for though the judgment begins with "the house [the Church] of God," (1. Pet. iv. 17), we are assured that in his day, Christ will judge the world, both the living and the dead, and that judgment shall be unto victory. (Acts xvii. 31; 2. Tim. iv. 1; Matt. xii. 20.) Whether first or last, now or hereafter, the principle of Christ's judgment, and therefore of chastisement, is the same, because he is the same, yesterday, today and forever. (Heb. xiii. 8.) Punishment under the law was unto death, but in the judgment by Christ it is a discipline, a means of purification. In wrath the Lord remembers mercy. (Hab. iii. 2.) We are forbidden to avenge ourselves, because in our weakness, we are liable to be unmerciful to our enemies; but the Lord, in the infinite balance of justice and love, punishes for the offender's good. He is both able and willing to forgive. The principle involved (which we need to learn) is not to be overcome of evil, but to overcome evil with good,—to subdue all enemies by reconciling them. (Rom. xii. 20, 21; 1. Cor. xv. 25-28; Col. i. 20, 21.) Not until we have fully learned the lesson, and are made like him, shall we be competent to judge, and to deal with our enemies or his. (1. Cor. iv. 5; vi. 2.)

In view of the truth that God is love, and the apostle's statement in above-named passage, that when all things are made manifest in the judgment, (the books being opened), "every man shall have praise of God," may we not safely hold that the darkest and most terrible things in human experience have been permitted and will be overruled for spiritual

and endless good? Suffering and affliction work glory. (2. Cor. iv. 17.) People learn to know and sympathize with each other through common afflictions. The spirit of Christlike sympathy and benevolence is aroused and called forth by great calamities. This tends to the development of noble character, which shall shine forth in the Father's kingdom for the world's good. And when the people who suffered or died in the calamities, shall be brought to judgment, and obtain (from the opened books—the known results) the knowledge of their own relation to these results, will they not rejoice forever that they were permitted so to suffer?

People not only learn to know their fellow-beings on account of suffering, but they also learn to know God by the same means. Man's need is what draws forth the divine sympathy and mercy. And if man were not a poor, weak, empty, helpless, sinful mortal, he could never know God in his attribute of forgiving mercy, in his helpful and life-giving capacities, nor in his power to satisfy all cravings and fill all vacancies. "Man's necessity is God's opportunity" to make himself known; and man's greatest possibilities result from such knowledge.

Nothing is more certain than that ignorance of God's purpose and plan obscures his love, and causes people to miss much of the light and comfort that come from an intelligent and hopeful faith. It is not surprising that even some devout thinkers reject what some *call* the Plan of Salvation; because it really appears more like a plan of damnation than of salvation,—a plan of death rather than a way of life. But the *Bible* plan is not one of which to be ashamed.

As a means of confirming the assurance that God is love, let us consider the question:—

What is God's Purpose?

THIS question, be it observed, has reference to the

designed outcome of the plan,—the end, which he saw from the beginning. Isaiah shows that the Lord has a purpose, and that no power can prevent its accomplishment.

“The Lord of hosts hath purposed, and who shall disannul it?” “The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.”—Isa. xiv. 24, 27.

This must be equally true of all that the Lord designs, whether of wrath or of mercy. Man may be disappointed, or he may change. The Lord may “withdraw man from his purpose,” (Job xxxiii. 17), but he says: “I am God, and there is none like me, declaring [through the prophets,—Amos. iii. 7], the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: * * I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”—Isa. xlvi. 9–11.

That God's revealed purpose includes the gracious work of Christ, in the destruction of the works of the devil and the salvation of mankind, cannot reasonably be doubted. Speaking of Christ, as the manifestation of himself, God says: “The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied.”—Isa. liii. 10, 11. Again: “So shall my word be that goeth forth out of my mouth: [Christ is the living Word—John i. 1–14; Rev. xix. 13] it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isa. lv. 11.

What strength and comfort these passages, and others like them, give to those who see that God's purpose includes the final salvation of all mankind! Since the Lord is good to all, and his tender mercies are over all his works, (Ps. cxlv. 9), how could anything short of absolute victory and blessing for all

be "the pleasure of the Lord," or satisfy his loving heart?

Let no one be deprived of the comfort of believing in such a blessed outcome, on account of the obstacles mentioned in the Bible. The difficulties are very many and great. Ages are required for their removal. As the work moves on through the conquering ages, the ignorant must be disciplined and the obstinate severely punished,—few or many stripes according to their need. But the Lord takes all the obstacles and necessary punishments into account, and foretells the outcome of it all—the victory. Some think such a view of the result to be dangerous, discouraging to labor for the Lord; but Paul gave the certainty of success, the victory, as the motive to faithfulness in the face of all difficulties: "Forasmuch as ye know that your labor is not in vain in the Lord."—1. Cor. xv. 58.

The purpose of God is stated in various ways. An important principle in his method of revelation is that the last things are told first. Seeing the end from the beginning, he declares it before telling of any of the steps, means, or conditions necessary to bring it about. The first intimation of the divine purpose, concerning the blessing of mankind, was in the form of a threatening against the serpent—man's enemy. It was addressed to the serpent: "Her seed shall bruise [crush] thy head."—Gen. iii. 15. This was not a promise to the woman, as some think, but was the gospel by implication, or negatively stated, as the destruction of man's enemy, (at least including the enmity, the carnal mind), implies the blessing of mankind. The gospel took the form of "the promise," or "the covenant," (Gal. iii. 16-19) when, two thousand years later, the Lord said to Abraham: "In thy seed shall all nations"—"kindreds"—"families"—"of the earth be blessed."—Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; Acts iii. 25.

Let it be observed that neither in the threatening nor the promise is anything said of steps or conditions, elsewhere mentioned, without which the end could not be attained; but both the threatening and the promise show the end which the Lord foresaw, which proves the success of the means. In the New Testament we learn that the promised Seed, which is to do the work of destroying the serpent and blessing mankind, is Christ and all who are baptized into him. (Gal. iii. 16, 27-29.) The distinction between the Seed—chosen and developed under the conditions of the present gospel age—and the nations to be blessed by the Seed, ought not to be overlooked. This covenant made with Abraham does not refer to the calling of the Church in this age of election, but to their work in the ages to come. The purpose of God includes the salvation of the whole world, and the Church—the saints, the royal priesthood, who are to reign with Christ—are “the called according to [or with reference to] his purpose.”—Rom. viii. 28. The salvation of the believers of this age is therefore not the end, but an important means to the end—the salvation of the world. (John i. 29; iv. 42; 1. John iv. 14.)

The method of prophecy, telling the last things first, or the end rather than the means, is seen also in the book of Revelation. The way to bless the world is to remove the curse of sin and death, and John, foreseeing the end, says: “There shall be no more curse.”—Rev. xxii. 3. The preceding verse shows that (not the Church only, but also) the nations are to be healed. “God shall wipe away all tears from *their* eyes; [Isa. xxv. 8 says “all faces,”] and there shall be no more death, [not merely no more dying, though that must be included, but death itself destroyed by resurrection], neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Ver. 4. Glorious

consummation!—a sinless and deathless world! This must be *the* gospel,—the “good tidings of great joy, which shall be unto all people.”—Luke ii. 10. To anticipate its fulfillment is to “rejoice in hope of the glory of God.”

If there shall be “no more pain,” how can the doctrine of endless suffering be true? And if “no more pain” means that none will be left in a state of suffering, then surely “no more death” means that none shall be left in the state of death; and if so, how can the doctrine of endless death be true?

When this grand purpose, declared in the first and last Bible prophecies, is seen, many passages drop into line as glimpses of the coming day of light and gladness, which, when the purpose of God is not seen, are either ignored or their fullness is explained away.

In Psalm xxii. 27, 28, we are told that all the ends of the world shall remember and turn to the Lord, (be converted), when the kingdom is the Lord’s, and he is the Governor among the nations. This cannot be fulfilled during the antichristian reign of this age of election, for the kingdoms of this world do not become the Lord’s until the sounding of the seventh or last trumpet. (Rev. xi. 15.) Paul shows that that is the trumpet at or during the sounding of which the Lord comes and the resurrection takes place. (1. Cor. xv. 52–55; 1. Thess. iv. 13–18.) It is therefore vain to expect the conversion of the world till the days of the joint-reign of Christ and the saints.

Revelation xv. 2–4 shows that the “nations” shall come and worship before the Lord, because his judgments are made manifest, after the victors over the beast, his image, his mark, and the number of his name, (the characteristics of Babylon), are seen on the sea of glass mingled with fire, (judgments), and singing the song of Moses and the Lamb. This is in harmony with Psalm lxxxvi. 9, which shows that

all the nations whom God has made shall come and worship before him. Ezekiel xvi. 44-63 shows that this "all" includes the dead Sodomites, though they are usually regarded as being hopelessly lost. God made them, as well as the other nations, and by the prophets he foretells the time of restitution, when they shall be given to Israel under the new covenant, and learn to worship the Lord.

Let no one think that they will only bow and worship in hopeless subjection. Man grows like what he worships; and Isaiah xxvi. 9 tells us that, when God's judgments are in the earth, the people will learn righteousness. In Philippians ii. 10, 11, Paul tells us that every knee shall bow in the name of Christ, and every tongue confess him Lord, to the glory of God the Father; and in 1. Corinthians xii. 3 he plainly says that no man can say that Jesus is the Lord, but by the Holy Spirit. In order that all may bow and acknowledge the Lord, they must be delivered from the power of death, (Hosea xiii. 14); and when they are thus delivered, and death itself is destroyed, there will be no power to kill them again; and having acknowledged the Lord and learned righteousness, there will be no reason why they should die again. All shall live unto the Lord.

Let no one think we are ignoring conditions, or obstacles, or the threatenings of the Lord. Not at all; but these Scriptures show that, whatever difficulties may exist, the Lord knows how to overcome them, and seeing beyond them all, declares the end. Man may often become weary and discouraged, be turned from his purpose, and fail; but the Lord, knowing all the facts, and being infinite in wisdom, power, and love, declares that he "will not fail, nor be discouraged," but by judgment will gain the end—the victory of right and truth. (Isa. xlii. 1-4 and Matt. xii. 18-20.)

Zephaniah i. 14-18 and iii. 8 tell us of the terrible day of wrath, (evidently now coming on the world), and of the fire (judgments) therewith connected; but the next verse shows that the result is not dark and hopeless, but harmonizes with the bright outlook of the other passages considered; for then the Lord will turn the people to a pure language, that they may all call upon his name, and serve him with one consent. As whosoever shall call on the name of the Lord shall be saved, (Rom. x. 13), it follows that salvation, not hopeless destruction, is to result from the action of the fire of God's jealousy. He will consume all that is a curse to men, and thus save them.

No wonder the angels were jubilant when sent to announce the good tidings of great joy for all people. (Luke ii. 10-14.) No doubt John the Baptist was glad to point out God's Lamb, who taketh away the sin of the world. (See John i. 29 and Matt. i. 21.) These passages contain no if, and suggest no doubt.

Jesus himself said he came not to destroy men's lives, but to save them, (by destroying their sin and enmity);—to seek and to save the lost. (Luke ix. 56; xix. 10.) He does not try and fail. He knew his relation to mankind, and his power of attraction, when he said: "I will draw all men unto me."—John xii. 32. The Father will not be disappointed, who loved the world, and sent his Son into it, not to condemn it, (It was condemned already.) but that through him it might be saved. (John iii. 16, 17.)

When the unity of the Church is realized and manifested, (and the veil is removed from the face of all nations,—Isa. xxv. 7), then the world will believe in Jesus, and be saved. (John xvii. 20, 21.) No doubt the divided Church is more to be blamed than the benighted world. But the Son of God was manifested on purpose to destroy the works of the devil, (1. John iii. 8), and he is able to do this whether these works are in the Church or in the world; for he is the pro-

pitiation for the sins of both the Church and the world. (1. John ii. 2.) He is the Saviour of the body, (Eph. v. 23), but he is also the Saviour of the world, (1. John iv. 14), and he cannot fail to save them both.

The parables of Luke xv., of the lost sheep, the lost silver, and the lost son, all illustrate God's purpose. Truth is many-sided, and whatever else these parables may teach, it appears clear that they represent three classes of sinners, the stupid, the helpless and the willful, and the lost were all found. The sheep and the silver were not expected to come or be found of themselves. The son, who knew by experience the blessings of home, and still (like the backslider) wasted his substance with riotous living, was not sent for, but was allowed to suffer the bitter consequences, until he "came to himself,"—awakened to the sense of his sonship and his folly. Then he returned to his father's house, and his father met him while he was yet a great way off, and made him more than welcome. According to these parables, neither the Father, nor the Son, nor the Church, nor the Angels in heaven, will be satisfied while even one remains lost.

Men, being "dead in trespasses and sin," (Eph. ii. 1), cannot come to Christ unless they are drawn by the Father, (John vi. 44); they cannot save themselves. Christ, being the Saviour of the world, will save them. Not that he will save them without faith (or the knowledge of the truth) and repentance, but by every man obtaining the true light, (John i. 9), the goodness of God will lead them to repentance. (Rom. ii. 4.) Jesus said the Father had given him power over all flesh, to give them eternal life; and he shows that the knowledge of God, revealed in Christ, are inseparable, if not identical. (John xvii. 2, 3.)

It is worthy of notice that Paul, the apostle to the Gentiles, has not used the word *gehenna* (hell) in all his writings; and though believing in future punish-

ment, (Rom. ii. 8, 9), he evidently had no such idea of its endlessness or hopelessness as is taught in modern church-creeds. The use of the word by our Lord was in addressing the Jews, who knew its signification—the land or valley of Hinnom. It was a place used for destruction, by fire and worms, of all physical corruption from the typical Jerusalem. It was therefore the proper figure of the Lord's way of consuming all spiritual corruption, and so of purifying the spiritual atmosphere. It burns up the works of the devil, and so saves man—God's own work.

How clear Paul was concerning God's purpose in and through Christ! He calls it a faithful saying, worthy of being accepted by all, that Christ Jesus came into the world to save sinners—even the chief. (1. Tim. i. 15.) If the Lord could save the chief of sinners, who was not even seeking for salvation, he surely can do as much for all other sinners. In the same letter, (iv. 10), the apostle says he both labored and suffered reproach because of his trust in the living God, as the Saviour of all men, but *especially* of believers. If he saves only the few, there is no specialty, and he is not the Saviour of all. When Paul required Timothy to bring his cloke, and his books, but *especially* the parchments, (2. Tim. iv. 13), surely he did not mean that he should bring *only* the parchments. No word from Paul, nor, indeed, from any other Bible writer, intimates that any sinner is, or ever will be, beyond the reach of hope or mercy. In Romans v. 18–21, he shows that justification to righteousness and life, even eternal life, through Jesus Christ, is as universal as the sin, condemnation, and death through Adam. Truly the wages of sin is death, but God's gift is eternal life.—Rom. vi. 23. The wages is to all, and the gift follows it. Life and righteousness are final.

Paul's writings refer mainly to the Christian's life and hope, but he also gives some of the grandest

glimpses of God's purpose for the world. Indeed, the greatest hope of the Christian himself, is that, when he is glorified with Christ he is to be a co-worker with him, in working out the world's salvation. It is thus that Christians "are the called according to his purpose." They are the "firstfruits," (Rom. viii. 23; Rev. xiv. 4), and the world will be the later fruit. Those who have suffered with and waited for Christ shall reign with him.—Rom. viii. 17. But the creature, (the world contrasted with those who have waited for the *Son* of God), waits for the manifestation of the *sons* of God, and itself *also*, (as well as the firstfruits), shall be delivered from the bondage of corruption, (sin and death), into the glorious liberty of the children of God.—Vs. 19-21. To be delivered first is the hope of the Church, and to be delivered later, through the Church as the Lamb's wife, is the hope of the world.

What a glorious Saviour Christ is! No one having the Spirit can love him less, nor be inclined to turn back to serve the wicked one, on account of the fullness of God's loving purpose. What a blessed hope is ours! and what a favor to be called according to his gracious purpose!

The glorious relation of the saints to God's plan is held before the church at Corinth. He reminds them of what he had taught them before, that the saints shall judge the world.—1. Cor. vi. 2. And let us not forget that while the *law* has judged men to condemnation, the work of Christ, and therefore of his perfected co-workers, is to "send forth judgment unto victory."

The fullness of life and righteousness in Christ, contrasted with the sin and death in Adam, mentioned in Romans v. 18-21, is made at least equally clear in 1. Corinthians xv. Man brought death; Christ, the second Man, brings the resurrection of

the dead. "The dead" is not limited to a few, but is a term that includes *all* the dead. "For as in Adam *all* die, even so in Christ shall *all* be made alive; but *every man* in his own order."—Vs. 21-23.

Why should any man be anxious to make this passage teach that the number in death is greater than the number in the resurrection? Did not Christ give himself a ransom for all? There are different ranks, or orders, but "every man" is included. All death for man is in Adam. Whatever the process may be, (and no doubt the resurrection is a process), when all men are made alive in Christ, there can be "no more death." The apostle makes this grand victory the encouragement, not to idleness, but, to labor.—Vs. 57, 58. The assurance of success is always the strongest and best motive to faithful work.

In 2. Corinthians v. 18, 19 the apostle shows that God's purpose in and through Christ includes a forgiven and reconciled world. To reconcile men is God's method of subduing them to himself, and when all sin and death are done away, God shall be all in all.—1. Cor. xv. 28.

In Galatians iii., Paul by identifying Christians as the seed of Abraham, and heirs according to the promise, (Vs. 26-29), carries the mind back to the gospel as the Lord preached it, and assures us that, not only the Church, but, "all nations" shall be blessed. The blessing is righteousness and life, as the curse to be removed is sin and death.

In Ephesians i. 9, 10 he shows definitely what God has purposed in himself: "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." And if there is any doubt here as to the dead, or those "under the earth," being included, that doubt is removed by his statement in Philippians ii. 9-11, where every

knee bows, and every tongue confesses, as before seen.

That all are reconciled, or brought into *willing* subjection, is shown in Colossians i. 20, as in 2. Corinthians v. 19. Why should any Christian limit the success declared in these passages, or try to weaken the "*will have all men to be saved*," when they know that Christ Jesus gave himself a ransom for all, to be testified in due time?—1. Tim. ii. 4-6.

Who can doubt, in view of all these testimonies, that God's purpose reaches over and beyond *all* obstacles of unbelief, rebellion, and punishment, and includes the enlightenment, reconciliation, resurrection, holiness and happiness of all? Such a purpose is surely in harmony with the fundamental truth that "God is Love," and the related statement that "The Lord is good to all; and his tender mercies are over all his works." It does not seem that any other view of God's purpose and the destiny of man can be harmonized with these fundamental truths.



THE GREAT REVELATION.



CHAPTER II.

THE PLAN OF THE AGES.

WHAT sincere Christians, whose early impressions have been formed under more limited teaching, will have objections to the larger view of the Purpose of God, is to be expected. Many such ones admit that the array of Scriptural testimony, such as is given in the preceding chapter, makes the larger view look both good and reasonable; but there are Scriptures which appear to them to teach an opposite idea; and they ask how this or that passage can be harmonized with the larger hope.

Such doubts and questions ought not to be treated lightly. To believers in the divine inspiration of the Bible, it is not satisfactory to have it said that this or that view has the preponderance of testimony. We hold that *all* the Bible testimony on any subject is harmonious. But no prophecy of the Scripture is of any private interpretation, or to be understood by itself, because, being of one Spirit, they must all agree. (2. Pet. i. 20, 21.) To be understood, each statement must be seen in its true place and relation to other truths. And if indeed God has a Plan of the Ages, it must be evident that seeing that plan will be an important help in the right application of Scripture. A statement may appear dark if viewed abstractly, or regardless of its relation to the plan, when otherwise it is bright with the light of God. An understanding of the plan, or the Lord's order of work, confirms the assurance that his purpose is

based in love, and that he reveals himself that in due time all mankind may be blessed.

That we may see the outline, or frame-work, of the Bible plan, let us consider

God's Three Worlds.

THE Bible shows that the past, present, and future of mankind are all included in Three Worlds,—the world that was before the flood, the world that now is, from the flood to the Lord's second coming, and the world to come. The history of mankind and of the gospel of Christ are inseparable; hence the plan of revelation and salvation spans these three worlds.

The basis of this outline is found in 2. Peter iii. The apostle speaks of each of these three periods, or orders of things, as a distinct "heavens and earth," and if any prefer it, they may call them the "Three Heavens and Earth," instead of the "Three Worlds." It will be the same outline, whatever it is called; and the thing is more important than its name. But, in chapter ii. 5, the first of the three is called "the old world," and, in iii. 6, "the world that then was." And as the first is called a world, it appears proper to call the second and third worlds too.

The Greek word, *kosmos*, here rendered world, means the general order of things, and not the earth alone, as some think. The same word is often used when the people are meant, as, "God so loved the world," "Behold the Lamb of God, which taketh away the sin of the world," "The field is the world," (Mankind, not the ground, is the field of Christ's operation.) "He is the propitiation for * * the sins of the whole world." *Kosmos* is thus used for the general order of things, or for the people, but it appears never to be translated earth, nor to have that meaning. The Greek word for earth is *ge*, and, of course, the earth is included with the heavens in the order of things.

These three worlds exist in the order of succession, as first, second, and third, and this same planet is connected with all three. The first world (order) is said to have "perished," when it ended, at the flood. The second world (order) is "reserved unto fire," and comes to an end. But the third, or the "new heavens and new earth," is the "world without end."—Isa. xlv. 17.

As the earth remained when the old world perished, the change was not so much physical as dispensational. No doubt there were geologic and atmospheric changes when the fountains of the great deep were broken up and it rained. It may not have rained before. (Gen. ii. 5, 6.) Who knows that the juice of the grape ever fermented before? Was not Noah the first to be drunk? (Gen. ix. 21.) Was it a change in climatic conditions that made it necessary to add flesh to man's diet? (Gen. i. 29; ix. 3.) What but such changes could have so shortened human life?

But whatever the changes, the earth itself, with its waters, mountains, and valleys, remained. The waters, more from below than above, prevailed, and all the high hills were covered. (Gen. vii. 19.) The ark rose above the mountains, carried on the face of the waters, and when they abated, it rested upon the mountains (or highlands) of Ararat. (Gen. viii. 4.) The trees were not uprooted, for had they been floating, the dove might have found a place of rest outside of the ark, and an olive leaf plucked off would not have proved that the waters were abating. (See verses 9-11.)

As the old world could perish without greater physical changes, it may be that many are expecting too great physical changes at the end of *this* world, and the dawn of the new world promised. New does not necessarily mean perfect, even if the change be in a good direction. This evil world was once new, and now it is waxing old. Though evil, there is some

good in it. At the beginning of the next world, Satan will be bound, chained, limited, (by the overthrow of the seven-headed monster which represents him in the earth), but we need not expect all sin and its woes to be done away at the first. There is at least a thousand years, (with the "little season" at its close), during which Christ and the saints will reign to conquer all enemies. "The sinner being an hundred years old shall be accursed." Sin and death go hand in hand, and the last enemy to be destroyed is death. (Rev. xx. 1-4; Isa. lxxv. 20; 1. Cor. xv. 26.)

From what we have seen concerning the relation of the plan of revelation to these three worlds, it follows that when a statement of the Word belongs to any one of them, it must be incorrect to apply it in either of the others. Without an outline of the plan no wonder that men have misapplied the Scriptures. The "world to come" is regarded by many as the place where the spirit of man goes at the death of the body, but by the Bible plan we may know that "the world to come," (whether *aion*—age—or *kosmos*—order—be in mind), does not begin until the end of this world, at the Lord's coming, and the first resurrection. It would be as correct to say that all who died before the flood (in the first world), went at death to the second world, as to say that, by dying in the second world, men go to the third, which is the world to come.

Seeing the plan therefore gives greater interest in the Lord's return, for, whatever the intermediate state may be, the Christian's *reward* is not due until he comes. Jesus said: "Ye shall be recompensed at the resurrection of the just," that is, the first resurrection. This is not due until "the last [or seventh] trumpet," covering a long period of time and many events, (like the other six trumpets), near the beginning of which Christ comes, and rewards the "prophets, saints, and them that fear his name, small and

great." (Luke xiv. 14; 1. Cor. xv. 52; 1. Thess. iv 16; Rev. xi. 15-18.

It is clearly taught that the joint-reign of Christ and the saints does not begin till the world to come. The kingdoms of this world do not become the kingdoms of our Lord and his anointed ones until the sounding of the seventh or last trumpet. (Rev. xi. 15.) But, is not the Church of the gospel age often called "the kingdom of heaven?" Yes, but it is only the kingdom in the process of formation—the development of the power, the royal priesthood, that is to rule the nations. Of course, Christ exercises authority in the Church, loyalty to him being the condition of membership. They are called out from the world to follow Christ in sacrifice and overcoming. Meanwhile, the nations are under the dominion of Satan—the god (ruler of the darkness) of this world (age). (2. Cor. iv. 4; Eph. ii. 2; vi. 12; John xii. 31; xiv. 30; xvi. 11.) In harmony with all this, the called out people do not begin to reign with Christ, and have power over the nations, until "the end" of this age of suffering and overcoming. (2. Tim. ii. 12; Rev. ii. 26.) They cannot share in his glorious reign until they are born from the dead and made like him. . The kingdom of God was not to be "set up," that is, put in the position of power to rule the nations, until "in the days" of the ten-toe division and the brittle, "iron and clay" condition of the Roman empire, and after the 1260 years of the antichristian reign. (Dan. ii. 41-44; vii. 24-27.) It could not, therefore, have been "set up" at the day of pentecost, nor before the present century. It appears strangely inconsistent for any, but especially for those who hold the Bible teaching concerning the sleep of the dead and the reward of the saints at the Lord's coming, at the seventh trump, to claim that the suffering and dying saints and martyrs have

"lived and reigned with Christ a thousand years," at any time in the past. They ought to know that the glory follows the suffering,—that their time to reign is after their resurrection. (Rev. xx. 4; v. 9, 10.)

The apostle contrasts (but does not combine) the suffering and the glory in Romans viii. 17, 18, especially the latter, where he says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." See also 2. Corinthians iv. 17, 18, where the apostle shows that our afflictions, which belong to the seen and temporal, works the glory which is unseen and eternal. The sufferings of the saints, or the body of Christ, are in this world, and their glorious work as a royal priesthood, in perfect union (marriage) with the glorified One, will be in the future world.

As before mentioned, the Greek word *kosmos* (the general order or arrangement of things) is the one used by Peter. The word *aion* (age) is used by Paul and others in the expression, "the world (*aion*—age) to come." In Ephesians ii. 7, the plural, *aionos*, is used, and properly rendered ages: "In the ages to come." But, in Hebrews ii. 5, another Greek word (*oikoumene*) is used, which means the habitable earth. *Kosmos* is a more comprehensive word than *oikoumene*, for the earth is only a part of the order of things, either present or future. But in saying "the world to come," (the future habitable), the apostle evidently refers to the same period of time as did Peter, or to "the new heaven and new earth" state. He had been saying that in the present time, the angels are "ministering spirits" unto the heirs of salvation. (Heb. i. 14.) But he anticipated a change in this arrangement. The kingdom of Christ and the saints is to supersede Satan's reign, and even the heavenly angels are to be put in subjec-

tion to it. "For," says the apostle, "unto the angels hath he not put in subjection the world to come [the future *oikoumene*, or habitable earth], whereof we speak. But * * What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little [while] lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet." This much was quoted from the eighth psalm, where man's dignity as the lord of creation is revealed. Then the apostle makes the following comment: "For in that he [God] put all in subjection under him [man], he left nothing that is not put under him. But now we see *not yet* all things put under him. *But we see Jesus*, etc." (Heb. ii. 5-10.)

This passage clearly teaches that the original promise of man's dominion was not then fulfilled. It was prophetic, and only to be fulfilled in and through Jesus, the second, the regenerated, the heavenly, the real Man. In answering the question, "What is man?" the apostle does not point back to Adam, as if he were God's ideal man, but points to Jesus, the Overcomer, the highly-exalted One. He is God's ideal Man. He is the Conqueror of himself, and of all man's enemies, and therefore the only rightful and able Lord of creation. And only by following him,—by overcoming through his grace and power given us,—can we be sharers in his royalty and dominion of the world. He that would rule must first learn to submit to rightful authority. We can therefore see why all things are "not yet" put under man, and why during the ages past, man has been put under the angels. But God's purpose will yet be realized, to have all things (including the angels, 1. Cor. xi. 3) made subject to man. And it is a blessed thing when *we see Jesus*, "the head of every man," (1. Cor. xi. 3), who also was made for a

little while lower than the angels,—taking man's place in order to overcome in his behalf,—now highly exalted, as the firstfruit, the ideal and promise of what man is to be. He is God's "assurance unto all men," (Acts xvii. 31), and we know that in the world to come, "all things" (except God himself, 1. Cor. xv. 27) shall be subject to the perfected, glorified men, with Christ Jesus as their Head.

Paul's teaching here, in harmony with other Scriptures, shows that the angels are not the disembodied spirits of men, as some have claimed, but are another order of beings that existed before mankind; and that they are to be superseded by glorified men in the ministration of God's benefits to men in the flesh. They will be the "ministering spirits" in the ages to come; for he that is greatest, he that rules, in God's kingdom, is he that will be the servant of all.

To those who understand what has here been written, it must be evident that many things in the Bible are made plainer by having in mind the outline of the revealed plan as seen in the three worlds. And it will be a further help to understand the Word if we carefully consider

The Succession of Ages.

THE three worlds—the great divisions of God's plan of revelation and salvation—are subdivided into ages, or dispensations. The ages (Greek, singular, *aión*, plural, *aionos*) are definite periods of time, and the dispensations are the work of the Lord in those periods.

The first of the three worlds may not have been divided into ages, but it appears that there must have been some change of dispensation when Adam sinned and died. The communion between man and his Maker was not so direct afterward, if, indeed, it was not entirely cut off, except in a very few cases. How long Adam and Eve remained in the garden we can-

not tell; but, long or short, it was a period of innocence—not of perfect righteousness or holiness.

The Bible does not teach that man was created in a state of holiness and fell from it. Innocence and holiness are not identical. Had man been perfectly holy, he would not have sinned; he would have had no inclination to sin; because, as Jesus taught, a good tree cannot bring forth evil fruit;—a pure fountain cannot send forth a corrupt stream. "Make the tree good, and his fruit will be good." (Matt. vii. 16-20; xii. 33.) That man, like all the rest of creation, was "very good,"—just right for the purpose intended,—is true; but it was not the goodness of a perfect character. It appears clear that the Lord does not directly create character, either good or bad. Character—either bad or good, sinful or holy—is the result of the use of the faculties, in which man is a voluntary actor. There can be no holiness in the creature without knowledge of God, and voluntary choice and obedience. It is on the line of willing obedience that men have their fruit unto holiness. (Rom. vi. 16-22.) Man was made subject to vanity—a low condition,—in hope of deliverance. (Rom. viii. 20, 21.) Adam was not strong, but subject to the influence of temptation, and proved his weakness, or "vanity," by yielding to sin at the very first trial. He evidently acted out his nature.

From the time that man sinned, or acted according to the inclinations of his animal nature, he made a rapid increase of sinful principles, like the growth of a crop from a fruitful seed; and we are told "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. How under such circumstances could it have been otherwise? The law, long afterward given to Moses, was unknown.—Rom. v. 13. The gospel had not yet been preached, so far as the record shows. "Neverthe-

less death reigned."—Ver. 14. And it appears that the purpose of God in that dispensation of darkness and death, terminating at the flood, was to prove the utter incompetency of the natural man, of himself, to rise to a higher plane of thought and action. Without help from above man always sinks.

The second world (from the flood to the second coming of Christ) is divided into three ages or dispensations. The first extended from the flood to the death of Jacob, and we call it the Patriarchal or One Man age, because in the Bible line the family was the greatest organization, and only one man at a time represented the Lord as its ruler. In this it differed little, if at all, from the age before the flood. That was the age of the patriarchal "fathers," Abraham, Isaac, and Jacob, to whom the promises were made. The light which was dispensed or given to them was a ray of hope by the Lord's covenant, and not by the law. What they had was the gospel in promise, and partly in type, as Isaac, like Christ, was the child of promise, in whom the nations were to be blessed. Paul makes the important point that this promise was not based on obedience to the law, and that the law, given 430 years afterward, could not make the promise of no effect, or inoperative. (Gal. iii. 16-18.)

The second age of this present world, (reaching from the death of Jacob, the last of the three patriarchal "fathers," to the death of Christ), we call the Jewish age, or that of "the twelve tribes of Israel." It was at Jacob's death that they were organized as a nation, and the scepter—a symbol of royal authority—committed to Judah. Before that time they were called simply the sons of Jacob, or Joseph and his brethren; but then, the dying patriarch, prophetically anticipating their greatness as a nation, and their tribal character, gave each one his blessing, and said: "All these are the twelve tribes of Israel." (Gen. xlix. 10, 28.) And from that time they as a

nation represented God's cause in the earth, and were counted his people.

We sometimes speak of that period of the twelve tribes as the legal age, or the dispensation of the law, because in it the law was given. For this reason some have thought that their age should be reckoned as beginning when the law was given, after they came out of Egypt. But in addition to the evidence that they were organized at Jacob's death, we are plainly told that in Egypt they "became a nation, great, mighty, and populous."—Deut. xxvi. 5. This point has more than a passing importance when we study the relation of "The Two Dispensations." (See DAY DAWN.) And in view of the fact that Israel stands as the national type of God's Son, it was necessary that Israel as a nation should be in bondage in Egypt, in order to illustrate the truth which was seen in Christ, and which must be realized in every case of regeneration: "Out of Egypt have I called my Son." (Hosea xi. 1; Matt. ii. 15.) Their deliverance included and required their baptism into death (typically), secured by their passage of the Red Sea, (1. Cor. x. 1-4.), where their enemies, representing the enmity, perished; and the giving of the law was but a later and important incident in their national experience.

The special light of that age was by the law, some features of which gave the gospel in type. The whole sacrificial system, and the sabbatic system, both parts of the law, prefigured the great atonement, or reconciliation by death to sin, in and through our Lord Jesus Christ, and the consequent peace and rest into which the believer enters. But with all their opportunities in advance of those in the preceding ages, they knew nothing of the real gospel of Christ, as it was not preached to them. Having the law did not save them—make them holy. We are plainly told that there is no salvation by the law;

that it was not given for the purpose of making men righteous, but rather to shew the exceeding sinfulness of sin. (Rom. iii. 19, 20; vii. 7-13; Gal. ii. 16; iii. 11, 21.)

Paul, in Gal. iii, is not speaking of two laws—one moral, and an added ceremonial—as some suppose. He is contrasting the *promise* and the law, shewing the emphatic value of the former, given in the patriarchal age, and then asks: "Wherefore then serveth the law?" [Of what use could it be seeing neither righteousness nor the inheritance comes by it? And then he answers]: It was added [not to a previous law, but to the promise] because of transgressions, [for sin was in the world before the law, though it was not known, nor imputed,—Rom. v. 13; iii. 20, last clause; vii. 7-9.] until the seed should come [to save men] to whom the promise was made."—Gal. iii. 19.

So as the former ages proved the utter inability of man to rise to a higher plane of thought and life without either law or gospel, the Jewish age proved the utter weakness of the *law* to raise man up, or save him; and thus an important point was gained in shewing the all-importance of Christ as the coming Seed of God and the Saviour of men. And the law, revealing both human need and weakness, was like a school master to bring men to him.—Gal. iii. 24.

This brings us to the third age of this present world, usually known as the gospel age, or the dispensation of the Spirit. As the Jewish age, on account of its legal nature, was a dispensation of death, it terminated with the death of Christ, who thus gave it all that a broken law could claim; and the new dispensation was introduced by his resurrection, by which he "abolished death, and brought life and immortality to light."—2. Tim. i. 10.

The light of this third age is by the Spirit, and is

the climax and antitype of much that had formerly been given in type, promise and prophecy. But though it is usually called the gospel age, or the dispensation of the Spirit, it is more properly the *first* dispensation of the Spirit, and the *beginning* of the gospel in fact or fulfillment. Many have supposed that the gospel plan of salvation is limited to this age, and will end with the coming of the Bridegroom and the marriage of the Lamb. But the very idea of the marriage, the natural being used as the shadow of the spiritual plan of God, suggests a work of regeneration beyond. There is good reason for believing, (as Adam was a figure of the coming One—the second Adam, Rom. v. 14; 1. Cor. xv. 45-47), that Eve and the marriage and the natural generation of mankind—all on the natural plane—prefigured the Church and the marriage of the Lamb and the regeneration of mankind—all on the spiritual plane.

In Acts xv. 14, we are shown that the turning to the Gentiles—a prominent characteristic of this age—is for the purpose of taking out a people for Christ's name,—to be one with him, as the wife is one with her husband, and bears his name.

It has been shown that the joint-reign of Christ and his saints belongs in the world to come. This first age of the gospel, and of the Spirit, is properly an age of election, for the development of the saints. One of the Bible names of this elect company is the "Seed of Abraham," or, typically, of God, the Father. And one of the things made clear, in the light of this age, is that though Christ Jesus is called the Seed, because in him all fullness dwells, yet he is only the *Head* of the Seed, and all who are baptized into him are also called the Seed, and heirs with him, according to the promise.—Gal. iii. 19, 27-29. Not merely one Child, "but the *children* of the promise are counted for the seed."—Rom. ix. 8. And both reason and the Scriptures show that, as this age is

for the election and training of the Seed, the work of the seed lies beyond, and the promise is that the Seed shall bless all the families of the earth. With this view, the importance of this age and its work is not lessened, but rather greatly enhanced. It is a greater thing to be a Christian than is commonly supposed.

This brings us to the end of the second world, and the beginning of the third, which is also divided into ages, the first of which is the Millennium, or thousand years' reign of Christ and the saints. (Rev. xx. 4.) Some think of the future only as "One eternal age;" but the word eternal, or everlasting is a translation of the adjective form of the Greek word *aion*, or age, and it is often used in the plural form, which shows that it is not an endless period. As the word *aion* means age, and the adjective *aionios* means age-lasting, it can mean endless only when applied to immortal beings, or when the thing said to be everlasting is contrasted with something that comes to an end. The plural of *aion* is *aiones*, *aionon*, *aiosi*, or *aionas*, varying in form according to the several grammatical cases. Paul uses the dative plural of the word when, in speaking of the object of the exaltation of the Church, he says it is: "That in the ages [*aioisi*] to come, he might shew the exceeding riches of his grace."—Eph. ii. 7. It is evident that the world to come is a grand succession of ages, instead of what men have called "one eternal age," or a "never-ending eternity." The first age is a conquering reign, but it is to be followed by a reign of peace, when the Spirit, which now comes only upon a few,—the servants and hand-maidens,—shall have come upon all flesh, (Joel. ii. 28); when sin and death will be things of the past; and God's will shall be done in earth as in heaven; when men shall not labor in vain, nor women bring forth for trouble; but they shall be

the seed of the blessed of the Lord, and their offspring with them.—Isa. lxx. 21–23.

In these worlds and ages we have an outline of the plan of God, a bird's-eye view of its development, and a glimpse of the glorious outcome. Perhaps it may prepare for a still further study of the subject. Meanwhile, we may be well assured that the better we know his plan, the stronger will be our faith in his all-abounding love and grace.



THE GREAT REVELATION.



CHAPTER III.

GOD'S PLAN PROGRESSIVE.

WE have seen that God's plan of revelation and salvation covers three worlds, in which there is a succession of ages, and that each age has its own dispensation of truth and its own peculiar work. God's plan does not move in a circle, but "Onward and Upward,"—each succeeding dispensation being a step higher than the preceding one. In harmony with this, it is an important fact that the Bible system of truth is progressive, and adapted to the ability and need of mankind in all ages—milk for babes, and strong meat for them that are matured in mind.

God deals with the race in some respects as with one person. As there are three phases of life in each individual, so there are three stages in the world's growth: (1) without the law, (2) under the law, and (3) above the law. The world was without the law from Adam to Moses. In that period sin was in the world, but was not imputed. (Rom. v. 13.) That was the world's infancy,—a condition which corresponded to the non-accountable period of a child's life. In that period, or condition, wrong-doing does not produce a sense of guilt, and while it needs to be checked, it ought not to be punished like sin against knowledge.

"The law was given by Moses." "By the law is the *knowledge* of sin." The design of law is to teach what is right, and by its penalty to restrain from doing wrong. The law was not designed to save sinners; that is, to make them righteous; but to make

sin exceeding sinful. The period of restraint under the law is like that of imperfect manhood, when, if people do right at all, it is from fear of penalty, or of public opinion. Speaking of the relation of the period before the law, and the dispensation of the law, or else of his individual experience concerning the two principles involved, Paul says: "I was alive without the law once: but when the commandment came, sin revived, and I died."—Rom. vii. 9. This principle is equally applicable individually and to the nation which by the law obtained the knowledge of sin. That knowledge made sin stronger, and brought guilt and condemnation. (Vs. 8, 13 and iii. 19, 20.)

Is it not safe to say that all who do right merely from fear of penalty,—or who "would not"—as they say—"try to be Christians, if it were not for fear of endless punishment,"—are still under the law, still only in the second stage of development?

The gospel of God's loving favor—pardon of sin, and life-giving power—came by Jesus Christ. The promise of this was given 430 years before the law, and the law was added (to the promise) because of transgression, till the Seed should come to whom the promise was made. (Gal. iii. 17–19.) Of those having received the gospel, it is said: "Ye are not under the law, but under grace," (favor.)—Rom. vi. 14. They are said to be risen with Christ. (Eph. ii. 1–6; Col. iii. 1.) They are free from the curse of the law, by the raising power of the Lord Jesus. This is the third stage,—above the law. True manhood is not reached until the gospel is applied, and man is raised out of condemnation and above law. Then men will do right from love, not from fear of penalty,—from constraint, not restraint. "The love of Christ constraineth us."—2. Cor. v. 14.

Whether applied to the progress of the individual Christian life or to the general plan of revelation,

the words of the wise man are true: "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18. The progression of the plan is illustrated by the fact that, in the period before the law, the Lord appeared as a man, (Gen. xviii. 1 and probably in the garden of Eden); while the law was given "by the disposition of angels," who appeared to Moses in a higher form than man, (Acts vii. 53; Gal. iii. 19; Heb. ii. 2 compared with the record in Exodus); and in the gospel times, he has spoken unto us by the only begotten Son. (Heb. i. 2.) This progress suggests purpose. Man is lower than the angels, and the Son is higher than the highest angel, being God's ideal of what man is to be. This illustrates the path from earth to glory, or the growth of God's kingdom,—“First the blade, then the ear, after that the full corn in the ear.”—Mark iv. 28.

The period before the law was characterized by the dimness of light. The light of the Jewish age was as the moon—reflected from the gospel sun, which had not then risen. The types of the law were but a shadow of the good things to come. But the gospel Church is as "a woman clothed with the sun, and with the moon [things of the Jewish age] under her feet."—Rev. xii. 1.

The contrast between the Jewish and Gospel dispensations is very great. There are both a parallelism and a contrast,—the things of the former being an earthly shadow of the higher order of things to follow. The Jewish Church and its ordinances were on the natural plane. It needed no spiritual life to be a Jew. But the Gospel Church is not an earthly organization. Its fundamental law is: "Ye must be born again." They had "the law of sin and death;" we have "the law of the Spirit of life."—Rom. viii. 2. They were called servants, or "children of the flesh," but the Gospel Church are called sons, or

"children of promise."—Rom. ix. 8. Those were in bondage; these are free.—Gal. iv. 22–31. Their law was national, and adapted to their state of bond service; but the law of the Spirit is the law of love—the law of self-sacrifice for others' good. The Jewish nation was called "a kingdom of priests," (Exod. xix. 6), but their sacrifices were bloody, fleshly—only typical or shadowy; and the Gospel Church is "a royal priesthood," but their sacrifices are the real, the spiritual.—Heb. xiii. 15; 1. Pet. ii. 5–9.

Their circumcision was literal, external; but the real or gospel circumcision is inward, "of the heart, in the spirit, and not in the letter."—Rom. ii. 29; Philip. iii. 3; Col. ii. 11. Their sacrifice of beasts was but a shadow of the crucifixion of the flesh, (the lower nature), and the destruction of the body of sin. Rom. vi. 6. Their sabbath was merely cessation from physical labor; ours is the spiritual rest which Jesus gives to all who believe in him.—Heb. iv. 3, 10. Theirs was one day in seven; ours is perpetual, as typified by the perfect number—seven. Their Jerusalem, their land, and their life were all earthly. All the promises and threatenings of that age related only to earthly life and death; but the New Jerusalem, and the inheritance of the Church are heavenly, (Heb. xi. 10, 13–16), and the life which Jesus gives is spiritual—the knowledge of God.—John xvii. 3. It is endless.

In view of this principle of progression from the natural to the spiritual—this parallelism and contrast between the Jewish and Gospel dispensations—it should surprise no one that the first and second advents of our Lord are arranged on the same plan. The first coming was in a natural, earthly, fleshly body, adapted to the Jewish level, and the sacrificial work necessary to bring man to God—that is, up to the spiritual condition; and the second coming is in a spiritual or heavenly body, adapted to the spiritual

condition of the "inner man," or the sons of God. Both advents are equally personal; but the former was visible to men in the flesh, while the latter will be visible only to those born of the Spirit—that is, those made like him. They shall see him as he is. (1. John.iii. 2.) Spiritual bodies are not normally visible to natural men. Neither the fleshly nature nor the fleshly body has any place in the new or heavenly order of things? We may be sure that Christ will not come *again* in the flesh? His first coming was in harmony with the fundamental, natural law of the Jewish dispensation of which it was the end; and his second coming is in harmony with the fundamental, spiritual law of the Gospel dispensation of which it is the end.

We have referred to but a few of the many types of the old dispensation, which find their antitypes in the new. The apostle speaks of meats and drinks, divers washings and carnal ordinances, which were imposed until the time of reformation, (Heb. ix. 10), and then nailed to the cross. (Col. ii. 4.) And then he adds: "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath: which are a shadow of things to come; but the body [the antitype, the substance of the shadow] is of Christ."—Vs. 16, 17.

But great as is the difference between this age and the Jewish, the progression does not end here. We are told that the Church in her future glory shall have no need of the sun, neither of the moon, to shine in it: for the glory of the Lord did [will] lighten it, and the Lamb is [will be] the light thereof; and the nations [who are outside] shall walk in the light of it."—Rev. xxii. 23, 24. (Surely no one will think of the light of any of these ages as natural light. The light of the natural sun and moon is only the figure; and at least every Christian should know that the light from the Lord God and the Lamb is spir-

itual.) The prophet foreseeing the restoration of Israel and the higher glory of the Church in that day, says: "The light of the moon [Israel] shall be as the sun [the Church], and the light of the sun [the Church then glorified with her Lord and shining forth on the nations.—Matt. xiii. 43] shall be seven-fold, as the light of seven days."—Isa. xxx. 26.

Number seven is used in the Bible to represent perfection. The sabbath, as seen above, means the perfection of rest. Here, seven refers to the perfection of light—the light of God's glory. The rest and the glory are inseparable. That rest will be enjoyed by the saints. That light, revealed in the saints, and through them shining forth on the nations, shall dispel the darkness and gloom of sin and death, and thus, by the manifestation of the sons of God, deliver the groaning creation from the bondage of corruption into the glorious liberty of the children of God.—Rom. viii. 18-21.

Natural Object Lessons.

MUCH of the Bible teaching is by a *pictorial* method, in which earthly objects are used as symbols, figures, types, or shadows of spiritual things. This is an important principle, overlooking which has kept many in darkness. The danger is in taking the figure for the reality. This pictorial method is used in all the dark sayings and parables of the prophets and of our Lord himself. He often spake to the multitudes in parables, and then explained them privately to his disciples.—Mark iv. 34. This is a significant fact. The degree of truth given to anyone must depend on his condition or capacity. In parables truth is hidden rather than revealed,—hidden that it may be revealed and illustrated in due time.

Christ's works, as well as his words, were parables. His healing of bodily disease, and raising from physical death, clearly represent his ability to

do deeper and greater acts of healing and of raising. The natural here as elsewhere represents the spiritual. Even the person of Christ himself is the hiding of the God of truth in the flesh, that he may be revealed as the Saviour. (Isa. xlv. 15.) God in Christ can be known and loved, but without a Mediator he is unsearchable and unknowable.

There is a deep mine of truth in the teachings of Christ, which is not seen by the mere surface reader. Scarcely an earthly object but is used to illustrate spiritual truth and the rich provisions of his love and grace. "I am the bread of life," and "If any man thirst, let him come unto me and drink," are samples. As bread and water are to the natural life, so is Christ to the spiritual life. There are the two kinds of life, just as there are the two kinds of bread and water. And there must be as many kinds of death as of life. "The life is the blood," and the shedding of blood causes death, whatever the nature of the life or blood is. Christ sometimes used the terms flesh and blood in the same figurative sense as he used bread and water, and staggered his materialistic Jewish hearers by saying: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53. It is clear that he did not refer to his natural flesh and blood, for these were not to be eaten, and would have done no good if they had been; and Jesus immediately said: "It is the Spirit that quickeneth; the [natural] flesh profiteth nothing; the words that I speak unto you are spirit and life."—Ver. 63.

The natural crucifixion of Christ was no doubt a figure or pictorial illustration of a deeper death, as the wooden cross which he carried was a figure of his daily cross of self-denial, which he said others must bear in order to be his disciples. (Luke ix. 23.) If Christ did not bear a daily cross, others would not be following him in doing as here required. Paul

says: "In that he died, he died unto sin," (Rom. vi. 10), the sinful nature which he had assumed. (Rom. viii. 3; 2. Cor. v. 21.) And his followers are those crucified with him. (Rom. vi. 6.) These, with many other like passages, show the deeper sacrifice and death of Christ. The death of the lower nature is by the *shedding* of blood, and the sustenance of the higher nature is by the *drinking* of blood; but the two kinds of blood or life are of opposite kinds.

At the well of Samaria, Christ used the natural water in the well to illustrate the "water of life" which he imparts. As water to the thirsty, so is the truth as it is revealed in Christ to those who thirst after God.—Ps. xlii. 1, 2; cxix. 131. The woman of Samaria found it difficult to see the spiritual reality, but our Lord persevered until she had tasted the living water. The "well of water," in John iv, should help many to see that "the river of the water of life," in the Apocalypse, is not literal. The water in the well and in the river is the same in kind.

The pictorial method of teaching is good on account of its brevity, and therefore the prophetic history of nations is thus given. The "image" and the "beasts," of Daniel ii. and vii. are examples. The history of the four successive earthly kingdoms—Babylon, Medo-Persia, Grecia, and Rome—could not have been more concisely given. And the success of God's kingdom, which conquers and supersedes these earthly kingdoms, could not be more simply and forcibly shown than by the work of the "stone" and the "fire." All these are symbols. As well to think the stone literal as the fire. As it would be absurd to think of breaking this symbolic man with a literal stone, so would it be to think of burning symbolic beasts with literal fire. In Isaiah iv. 4, we read of a cleansing work that the Lord will do by "the spirit of burning;" and in xi. 4, we are told of "the rod of his mouth," and "the breath of his

lips," with which he will "smite the earth," and "slay the wicked." This is very suggestive of "the sword of the Spirit, [which proceeds out of the mouth of the Rider on the white horse, Rev. xix. 15, 21], which is the Word of God."—Eph. vi. 17. It is a blessed kind of smiting and burning which results in destroying the oppressive systems and in turning the people to "a pure language, that they may all call on the name of the Lord, to serve him with one consent."—Zeph. iii. 8, 9.

All these examples of the double use of words are in keeping with the principle on which Paul tells us the plan is based, namely: "First the natural, afterward that which is spiritual." This is true of the two bodies, because it is true of the two Adams—the two Heads of the race on opposite planes,—and of the whole plan. But some may not be able to receive it. Some who ought to be able to take strong meat and also give it to others, still need milk only. (Heb. v. 12-14.) It is well for us all that degree of knowledge is not the test of being Christians; but if we have the Spirit of Christ, which is the Spirit of love and truth, we should be able to grow in grace and in the knowledge of the truth, and not stand still, as many seem to do. It may be necessary to stand still in order to build up strong organizations, so long as Christians are not able to fellowship one another on the basis of character, however much they may differ in opinion. But it is far more important that we should catch the spirit of God's plan and grow, than to build strong organizations or sects.

A Brief Review.

PERHAPS no clearer illustration of the progression of God's plan can be given than by following the history of the Seed, given briefly in the preceding chapter. In Genesis iii. 15, we are shown that the seed of the woman shall crush the serpent's head.

This threatening against the enemy implies blessing to all who have been under the curse. Two thousand years after, in Abraham's time, the threatening was, so to speak, converted into the promise that the seed shall bless all the nations. In the Jewish age the typical or fleshly phase of the seed—the nation of Israel—was developed. In the gospel age the real or spiritual Seed—Christ and the elect Church, (Gal. iii. 16, 29)—has been developed. And the work of the Seed, in crushing the serpent and blessing the nations, follows, in the ages to come.

The picture in Genesis iii. 15 therefore anticipates a saved world—a clean universe—when sin and death shall be no more. (Rev. xxi. 4.) But though meaning so much, it was but dimly understood in the early ages. Very few indeed were the men of faith.—Heb. xi. The masses were without light—having neither the law nor the gospel. Being thus without help from above, they could not rise. The inevitable tendency was downward. That they were expected to know and obey the gospel is neither reasonable nor Scriptural. The same may be truly said of the idea that they were in danger of hopeless death or endless punishment; and yet they were not fit for heaven. Ignorance does not save. The knowledge of the Lord is essential to holiness and eternal life. (John xvii. 3.)

The dimness of gospel light characterized all the ages before Christ came. It was gradually increasing, but only a few had it.—Heb. xi. When the law came, it intensified the sin and condemnation of but the one nation to whom it came; for “By the law is the knowledge of sin.” The other nations continued in about the same ignorant and corrupt condition as before, only as they were more or less affected by contact with the one nation and by the influence of tradition. Without gospel help, mankind sinks. They need a divine Saviour.

The weakness and failure of mankind in all the ages past and present show the need of a "restitution of all things." That it is promised proves that the inference of its necessity is correct. (Acts iii. 21; Matt. xvii. 11.) That it is to be universal is not weakened, but confirmed, by an appeal to the prophets. "The Father sent the Son to be the Saviour of the world." "The Son of man came to seek and to save that which was lost." "For this cause Christ both died and rose again, that he might be Lord both of the dead and the living," and the apostle assures us that all shall confess Him Lord, to the glory of God the Father, and also that none can do this but by the Holy Spirit. (Rom. xiv. 9; Philip. ii. 9-11; 1. Cor. xii. 3.)

There is hope for the Sodomites, the Samaritans, and Israel, (Ezek. xvi. 44-63.) representing both the living and the dead. Who then can be excluded? The gospel of Christ is "good tidings of great joy which shall be unto all people."—Luke ii. 10. The love and saving work of Christ cover the three worlds—all the past, present, and future of mankind. By the grace of God he tasted death for every man—gave himself a ransom for all, to be testified in due time.—Heb. ii. 9; 1. Tim. ii. 6.

The fullness of the gospel gives solid foundation for a hope that maketh not ashamed. It appeals to the heart and love of all who believe it; and all will believe in due time; for Christ is the true Light that will enlighten all, (John i. 9), and the Lord says he will not fail nor be discouraged, until he shall send forth judgment unto victory.—Matt. xii. 20.

The Bible begins with the account of the natural creation and the entrance of sin and death, and ends with the new creation—a clean universe, having neither sin nor even one grave in it. "No more death" does not merely mean no more dying, but also no more dead ones, for we are assured that death shall

be swallowed up in victory. (Isa. xxv. 6-8.) This is the victory of life. The poet caught something of the spirit of the plan of God when he said:

"Life is ever lord of death,
And love can never lose its own."

The Word of God is a progressive science, having in itself the potency to overcome every difficulty, to satisfy every heart, and to crown every creature of God with glory. "The Lord is good to all, and his tender mercies are over all his works."—Ps. cxlv. 9.



THE GREAT REVELATION.



CHAPTER IV.

GOD'S KEY OF THE BIBLE.

THE PLAN OF THE AGES is the key to open and explain the Bible. Careful readers must have had this suggested in the preceding chapters. It also gives a solution of the mysterious things of life. Whatever men may think of the existence of evil, sin, misery, storms, wrecks, catastrophes, wars, famines, pestilences, etc., in the universe of a God of love, it is easier to reconcile such things with love, in view of the plan that leads up to the final salvation of all, and the glorification of all sufferers, than with any other view imaginable. That the sufferings are temporal, and the glory eternal,—and that the sufferings are used for the purpose of working out the glory, so that “all things work together for good,”—is surely the *best* explanation that can be given of the mystery of evil. What we have seen of God's revealed purpose and plan gives us this solution. And it seems that the writer of the following familiar hymn must sometimes at least have caught the *spirit* of the plan:—

“God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

“Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and will break
In blessings on your head.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own Interpreter,
And he will make it plain."

Dark Passages Explainable.

NOT only in nature and human experience do dark things appear, but in the Bible itself, which teaches that God is love, there are some very dark and strange things, which to many appear entirely out of harmony with love. They are inclined to reject the Bible as being of God because of this apparent inharmony. They might as well reject nature as being of God for the same reason; though they sometimes deify Nature with all its horrors. But we believe that all the dark things of both nature and the Bible can be harmonized with love and justice in the light of the Plan of the Ages, which leads up to the perfect day and universal reconciliation,—and in no other way. The dark passages can be explained by putting each statement in its place.

The Bible is a revelation of a Divine Science. Like any other book or science, in order to be understood it must be read and studied according to its own principles of interpretation. What would we think of a man talking about the stars and their relation to each other when he knew nothing of the science of Astronomy? To such an one, the starry heavens must appear a conglomeration, even though he admits that

they are beautiful. To many of its avowed friends, the Bible appears like a compilation, or even a conglomeration, of facts, commandments, promises, and threatenings, not at all susceptible of any orderly arrangement. They do not see that it contains a science or system of truth, which is progressive in its development, down through a succession of ages, and that therefore the truths of the Bible are not to be applied indiscriminately, but to the people and in the age for whom or which it was spoken.

This systematic view, combined with the prophetic character of the Bible, is an evidence of its divine origin, overlooked by many, but which, when seen, cannot be gainsaid. The Bible is not merely a history of the spiritual experiences of men in the past, as some of its "higher critics" would have us believe. Much of it is prophecy,—the history of times and nations written in advance,—which proves it the work of the Omniscient One. Seeing this gives reason for faith which cannot be shaken.

Though seeing that truth is to be applied in the age for which written, we do not deny that there are some truths applicable in all ages. All moral principles and spiritual truths are unchangeable, and never-ending. But there are types and shadows of spiritual things, and commands relating to them, which are dispensational, and, "perish with the using," (Col. ii. 22); that is, having served their purpose, they pass away. Not seeing this clearly, has no doubt been the cause of much confusion and division among Christians, and of some sect-making.

Letter and Spirit.

THAT some truths and commands of God have a dispensational application is generally admitted. The *letter* of the commands given to Adam, Abel, Noah, Abraham, and others, in relation to the for-

bidden fruit, offering sacrifice, building the ark, leaving his country, etc.,—all adapted to their special circumstances,—would be entirely out of place if applied indiscriminately, or to the people in our day. That in the *spirit* these commands are ever applicable we do not deny. But as given, they expire by limitation, or if types, by fulfillment, that is, the coming of the antitypes. (The *spirit* of a type is its antitype.) This is why circumcision, the passover, the priesthood, the sacrifices, the sabbaths, and other things of the Jewish age, are not in force in the gospel age. We have the *spirit*, or antitype, or real meaning, of all these things here, but in the *letter*, or form, or as ordinances, they were nailed to the cross. (Col. ii. 14–17.) They died with Christ in the flesh; hence to apply them in the letter on this side of the cross is to misapply them, and is out of harmony with Paul's exhortation to rightly divide the word of truth.—2. Tim. ii. 15. (For remarks on the spiritual meaning of several of these requirements of the Jewish age, see the preceding chapter, page 38.)

It appears to be a Bible principle that no command of any former dispensation is in force, in the *letter*, in any later dispensation, unless it is repeated. Circumcision was first given as a command in the Patriarchal age, and was repeated in the Jewish age. But none of these above-named commands of the Jewish age were ever repeated as requirements binding upon God's people after the descent of the Holy Spirit on the day of Pentecost.

Some while admitting the truth of the above statement as to most of these commands, are led by traditional teaching and habit of thought to make an exception of the seventh-day sabbath. But is there not as much reason for believing that the seventh-year sabbath is still in force as that the seventh day is still binding? They were both parts of the same sabbatic system. (See Lev. xxiii.) We honor the

convictions and the zeal of those who still *try* to observe the day; (they cannot keep it according to the law, Exodus xxxv. 2, 3); but we think the progression of the plan of the ages is against them, and that we can only keep the sabbath in its *spirit*, or antitype, so far as we are enabled by the Spirit of Christ to cease from sin and to enter into the spiritual rest, which is not one day in seven, but continual. Seven is the type of fullness or completeness.

A clear illustration of the importance of rightly dividing the word according to the plan of the ages, is given in the fact that the Old Testament teaches that a man must be circumcised in order to share in God's covenant favor, while the New Testament teaches that if a man is circumcised he is fallen from favor.—Gal. v. 1-4. This is one of what some call the "contradictions" of the Bible. But all is clear if we apply each statement in its own age.

The statement that Paul makes about the ordinances of the Old Testament having been nailed to the cross, cannot properly be applied to baptism and the Lord's supper, as these are both ordinances of the New Testament. It is as inappropriate to include these with the Jewish ordinances, as to bring those on this side of the cross. This principle should be carefully observed.

Bible Harmony.

It will be seen in the light of the plan of the ages that in order to obtain a clear idea of the general teaching of the Bible, it should be studied as a whole, and not disconnectedly; and that the work of each age should be seen in its relation to the general plan. By using a text here and there, regardless of its place in the plan, almost anything can be proved. Every sect can defend its own peculiarity with perhaps a few texts. But texts do not prove an idea true unless their place in the plan be understood.

The Calvinist, who emphasizes God's sovereignty in election; the Arminian, who talks of free salvation, but emphasizes man's freedom of choice; and the Universalist, who emphasizes God's all-abounding and all-conquering love and saving power; may each readily find some Scriptures to support his view, without regard to harmony; and the Infidel says they contradict each other. But with the plan of the ages as a key, all these Scriptures can be used harmoniously.

There are certainly Scriptures that teach the doctrine of election and limited opportunity. Here are a few samples: "The election hath obtained it, and the rest were blinded."—Rom. xi. 5-8. "I will have mercy on whom I will * *. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 15, 16. "No man can come to me, except the Father draw him," and "All that the Father giveth me shall come to me."—John vi. 37, 44. "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance."—1. Thess. i. 4, 5.

In harmony with this, Jesus, before "he tasted death for every man," gave his disciples a limited commission: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. x. 5, 6. Was it not because of God's sovereign choice that he was then sent only to Israel?—Matt. xv. 24. On the same principle the twelve, instead of others, were chosen to be apostles. Jesus said to them: "Ye have not chosen me, but I have chosen you."—John xv. 16. So, later, Paul was chosen and arrested, when he had no thought of choosing Jesus whom he was persecuting.

While on earth, our Lord spoke to the multitudes

in dark sayings and parables, and explained them to his disciples, giving this reason: "Unto you it is given to know the mysteries of the kingdom of God, but to them that are without all these things are done in parables, lest they should see, hear, understand, be converted, and their sins should be forgiven them."—Mark iv. 11, 12.

Was not this a limited opportunity to these multitudes? In view of such a statement, it is useless to say that the Lord wanted them all to be converted then. The Father was not drawing them, whatever his reason, and they could not come. (John vi. 44.) The Calvinist is right in saying that this is a clear case of God's sovereignty in election; but he is mistaken when he infers that all the non-elect were consigned to hopeless ruin and endless woe. Election is Scriptural, but the Calvinist idea of the fate of the non-elect is simply his own inference, because he has not seen God's purpose and plan of the ages.

The idea that these blinded multitudes were doomed either to hopeless death or endless torment because they did not accept Christ and were not converted is simply horrible. To think that God loved the world, and sent his Son to commend his love, in that, while we were yet sinners, he died for us, tasting death for every man, and was the Lamb of God to take away the sin of the world, and was the Saviour of the world;—and yet that he deliberately chose a few, and left the multitude to hopeless ruin! It cannot be. Oh! that all who believe in election, and are troubled with a narrow view of God's plan, could see that Christ died and rose again to redeem the world from death,—to be Lord both of the dead and the living, (Rom. xiv. 9),—and that the purpose of God in election is to develop a royal priesthood, through whom all the families of the earth—the non-elect—shall be blessed. When this truth, declared

in God's covenant, is seen, the doctrine of election, otherwise hideous, becomes glorious.

Not seeing this purpose of God in the ages, election must always look dark and terrible. No wonder the Arminian, or the advocate of free will and free grace, does not like it. He seldom quotes those Scriptures in which the Calvinist delights. He will omit the first part of John vi. 37: "All that the Father giveth me shall come to me," and quote the second part: "Him that cometh unto me I will in no wise cast out," and almost wishes the election doctrine were not in the Bible. He emphasizes the many invitations of the gospel, and glories in the "Whosoever will" doctrine. And he has so far gained a march on his Calvinistic brethren, that they use the same Scriptures freely, and have almost forgotten that election is in their creeds and in the Bible too. They all preach and pray about alike. They all preach like Arminians, and pray like Calvinists. And they are both in much the same difficulty as to the narrowness of God's plan and the destiny of the masses of mankind. They crowd too much into this age, commonly called the gospel dispensation—being confident that men must be saved now or never. But the future, the millennial age, will be *more* of a gospel age than this has been. This is but the time of the election of "the firstfruits unto God and the Lamb,"—of the royal priesthood, who are to reign with Christ and bless the nations.

As it is out of character to apply the things of the Jewish age in this age, and *vice versa*, the same must be true as to the things of this age and the next. It is by crowding the things of the future into the present that much confusion is caused. For illustration look at the famous "Whosoever will" passage, of Revelation xxii. 17. It is not like the election of this age, and it is fair to question its common application. It evidently belongs after the marriage of the Lamb

when the Church becomes the bride. In the gospel age she is not called a bride, but a chaste virgin espoused to Christ, (2. Cor. xi. 2), waiting for the coming of the Bridegroom and the marriage.—Matt. xxv. 1–10. Then she will be “the bride, the Lamb’s wife.” Before the marriage the Spirit invites, to obtain a bride for Christ, foreshadowed by Eliezer, Abraham’s servant, inviting Rebekah to become Isaac’s wife, (Gen. xxiv.); but after the marriage, “the Spirit *and* the bride [will] say, Come,” and, like Rebekah, she will become (spiritually) “the mother of thousands of millions.” This, said of Rebekah, is clearly a foregleam of the future regenerating work of the Lamb’s wife.

If it is kept in mind that the election and preparation of the Church precede the marriage, and that the work of the Church in blessing all the nations is after the marriage, then all appears harmonious. But to apply the Spirit and the bride saying, Come, before there *is* a bride, is not rightly dividing the word; and this one thing prevents thousands from seeing the fullness of the plan of salvation. The limited applications of the gospel precede the Lord’s coming and the marriage, and the free grace idea will find abundant room afterward. And all the ages to come are required to fulfill the many promises of universal blessing, and the development of a sinless race, and the continual existence of a pure world never to be stained by sin, sickness, or death.

God chose Christ to be the Saviour of the world. He chose the twelve as his cabinet. He chose Paul to preach the gospel, and to be for salvation to the ends of the earth. The whole Church of the gospel age—whether called the body, the temple, the seed, or the bride—are chosen in Christ, and for the same purpose—to save the world. The principle is, a few are chosen to bless all the others.

Who cannot see that the plan of the ages is the

key to the application of these various Scriptures? With this view, even the doctrine of election is glorious. It is very different from the horrible idea that a God of love, "whose tender mercies are over all his works," had from all eternity fixed the doom of the multitude of his creatures to endless woe, or hopeless death. How good it is to be able to see that God has not been engaged in a haphazard struggle with an enemy, who carries away the majority, but has been moving on from age to age, with a slow but certain step, toward the fulfillment of his purpose—a glorious and universal victory. Truly he is wise, and just, and kind.



THE GREAT REVELATION.



CHAPTER V.

GOSPEL IN TYPE. *

THE LORD has been pleased to reveal his purpose and plan in allegory, in type, and in prophecy, before revealing it in *fact* in the person and work of our Lord Jesus Christ. Let us carefully distinguish between allegory and type. Moses wrote of Christ (John v. 46) in both these ways, and we would here note the difference between them. Much of his writings was in life-pictures of the gospel plan;—that is, the literal or natural facts in the lives of the primitive men and women were used to foreshadow the spiritual facts in the life and work of Christ in executing God's plan of the ages. These life-pictures are allegories. Paul refers to Moses' account of Abraham's two wives, Sarah and Hagar, and their sons, Isaac and Ishmael, and says they are an allegory of the two covenants and their fruit.—Gal. iv. 21–31.

In the allegories we do not find an exact shadow of the plan, but a picture of its main features. But in the law, Moses gave a more definite "shadow" of the things of which Christ and his work are the "body," or substance. (Col. ii. 16, 17; Heb. x. 1.) As the word "type" is here used, it refers to this more exact teaching of the law. Of this, in Matthew v. 18, Jesus said that every "jot and tittle," (the smallest parts), must be fulfilled, showing that all have a

* This chapter is closely related to the one on "Atonement," in MOSES AND CHRIST. It refers to features of the subject there omitted, and even though some things are repeated (in substance), it is thought well to give it place here, as it may be circulated separately.

meaning. And the typical law is not fulfilled by observing it, but by the coming of its antitypes, or that to which it points.

Keeping the passover did not fulfill it; Christ, its Antitype, alone could do this. Keeping the sabbaths did not fulfill them; this can be done only by Christ bringing in the antitypical rest which they foreshadowed. So executing the atonement parts of the law, as to its places, priests, and sacrifices, did not fulfill the law; they can only be fulfilled in the great reconciling work of Christ in himself, and in the execution of the plan of the ages. Man has sometimes made strange work in *trying* to fulfill both the law and the prophecies; but Christ alone can fulfill either one, though he may use man as an instrument—usually an unconscious instrument—in their fulfillment.

What is here meant by the "Gospel in Type," is the foreshadowing of the great at-one-ment or reconciling work of the ages, in "the day of at-one-ment," which was a part of the Law. All the work of the typical at-one-ment was done on the tenth day of the seventh month of the Jewish year, (Lev. xxiii. 27), and was repeated every year, and was for the whole year, both before and after it was done. It appears from this that the year represented the whole plan of the ages, and that the at-one-ment work in Christ is efficacious both before and after it is done. If men in the ages past could look forward to an at-one-ment to be made, why should not men in the ages to come look back to an at-one-ment that has been made?

The Tabernacle.

LET us imagine that we are looking at an inclosure one hundred cubits long and fifty cubits wide, due east and west, formed by hangings of fine twined linen, five cubits high. This is "the court of the tabernacle."—Exod. xxvii. 9-18. It is an inclosure,

but it has no covering. Within this court, Moses was instructed to have Israel build the Lord a sanctuary in which he might dwell.—Exod. xxv. 1-9. This sanctuary within the court was called "the tabernacle."—Exod. xxvi. 1; Heb. ix. 2. It was not only an inclosure, like the court, but it was also covered with "rams' skins dyed red, and a covering above of badgers' skins."—Exod. xxvi. 14. This would not only make all within the tabernacle invisible from without, but it would exclude all external light. This covered inclosure was divided by a veil into two apartments, called "the holy and the most holy."—Ver. 33.

The word "place," when used in connection with either of the two invisible apartments, is printed in italics, to show that it is not in the Hebrew. Only the *court* of the tabernacle, the place of the altar of death and of burnt offerings, was called "the holy place."—Lev. xiv. 18. This may have more significance than at first appears.

This tabernacle (and all connected with it) was made according to a pattern shown to Moses in the mount.—Exod. xxv. 9, 40; Heb. viii. 5. The Hebrew is that Moses "was caused to see."—See margin verse 40. It is probably significant of the inspired seeing power of Moses, that he was called "up into the mount."—Exod. xxiv. 12-18. Only from the exalted mental stand-point, typified by a high mount, could Moses have seen such a pattern. It was a shadow or pattern of heavenly things.—Heb. viii. 5; ix. 23. This does not mean that Moses was permitted to see and copy a similar material thing which the Lord keeps up in heaven, as a locality; but it represents the spiritual or heavenly things which were yet to come, of which the material things made were the type or earthly shadow.

The three apartments—the court, (or holy place), the holy, and the most holy—evidently represent, or

correspond to, the three steps in the process of regeneration, or the way of man's approach to God. Certainly that earthly arrangement was the way from the camp of Israel [type of the natural or unregenerate state of man] to God's typical presence. Hence it must foreshadow the way from the real unregenerate state to the real presence of God. The earthly "holy places," "figures of the true," needed to be cleansed with the literal blood of beasts, "but the heavenly things themselves with better sacrifices than these."—Heb. ix. 23, 24. Only the shedding of the blood [of man's enmity or body of sin], of which the blood of beasts was the shadow, could really cleanse the mind of man, or take away sin. Sin is the real victim to be destroyed.

Whoever can see that Moses was enabled to make a pattern of God's plan of regeneration, or his way of bringing man to himself in and through Jesus Christ, and that as the earthly places were the field of the priest's operations in the typical atonement, so they represented the mental, spiritual, or heavenly field of Christ's operation in making the real atonement, can never doubt that Moses was an inspired writer.

The Furniture.

THE furniture of the three places,—court, holy, and most holy,—and the use of the same, confirm the idea that they represent the way to God. The court contained the altar of sacrifice, and of burnt offering, and the laver for washing. This clearly represents the first step in the Christian life. Its primary statement is: "Believe—[accept the cross of Christ]—and be baptized." Looking deeper, we see that what was done in Christ's death *for* us, is to be wrought *in* us, and hence killing the beast at the altar represents the crucifixion of the flesh, or the destruction of the enmity. This means the same as being reconciled to God—the first step in becoming a Christian. We

were reconciled to God legally in Christ's death, (Rom. v. 10), because when he died we died (2. Cor. v. 14, R. V.); but personally and practically we were not reconciled until we believed and accepted the truth, and began to catch and carry out its spirit. From that time we began to reckon ourselves also crucified, dead indeed unto sin, and alive unto God, (Rom. vi. 6-10), and therefore no longer enemies.

Having thus come to the altar, how natural the next step,—coming to the laver. The desire of God's friends is to please him. "If ye love me, keep my commandments."—John xiv. 15. When man voluntarily dies to sin, it shows that the Spirit of Christ has taken possession, and it prompts to cleanse himself from all filthiness of the flesh and spirit, and to perfect holiness in the fear (reverence) of God.—2. Cor. vii. 1. To carry out what is implied in the sacrifice is the constant exhortation of the apostles; and what could so fitly represent that cleansing or washing as the use of water? It is evident that whoever does not want to be clean has not accepted Christ, and therefore has not taken the first step toward God. He is yet in the flesh and dead in sin—a state of enmity.—Rom. viii. 5-9. But he who has accepted Christ, and therefore has the spirit of holiness,—a desire to be washed and made like Christ,—has surely taken that step toward God which is represented by the first apartment of the typical arrangement, and the proper use of the altar and laver. This constitutes the first degree of the Christian life—the first of the three heavens of God's word.

As the court, or the first holy place, corresponds to the primary and most external state of the Christian life, the holy and most holy clearly represent the inner or hidden spiritual life and experience. Though, while in this earthly house (2. Cor. v. 1), the Christian is bodily in the court, or visible state, yet by faith and in spiritual experience it is his priv-

lege to enter the holies. It is clearly of this privilege and the experience connected therewith, as represented by the earthly tabernacle, that the apostle speaks in Hebrews x. 19-22: "Having therefore, brethren, boldness [liberty] to enter into the *holies* [plural, see Diaglott and Rotherham] by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The reference is evidently to the washing at the laver, preparatory to passing through the *first* vail, the way into the holies,—the way from the holy to the "holiest of all," being through the *second* vail.—Heb. ix. 3.

Each Christian lives a double life:—bodily he is yet in the visible, the place or condition of sacrifice (crucifixion) and washing; but in mind or spirit he is in the unseen, the life hidden with Christ in God. (Col. iii. 3.) Paul, in speaking of this, says: Reckon yourselves on the living side.—Rom. vi. 11. He does not count men in the flesh, but in the Spirit, when the Spirit of Christ dwells in them.—Rom. viii. 9, 10. He speaks of the outward and inward, the seen and the unseen, in 2. Cor. iv. 16-18, and shows the value of looking at the unseen—anomalous as that may appear. With this in mind, it may be seen how Christ was in earth and heaven, the visible and invisible, at the same time.—John iii. 13. When the earthly house is dissolved, and the inner man puts on a spiritual body, (1. Cor. xv. 44-50), according to the law of regeneration, or is clothed upon with the house from heaven, (2. Cor. v. 1-4), he will then be bodily in the holies, the invisible. Then the warfare will be past, and the double life ended.

The furniture of the holy, the first invisible apartment, agrees with the idea of its representing the second and hidden phase of the Christian life. It had three articles of furniture,—the table with the shewbread, the golden candlestick, and the golden altar.—Exod. xl. 22-27. Their use to the Christian is clearly suggested. There are the spiritual bread by which he lives, the spiritual light by which he walks, and the spiritual altar at which he worships. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," [seen].—1. Cor. ii. 14. From the outside they are invisible; but the spiritual man discerneth or seeth all these things. They clearly harmonize with the experience of the one on the way to God. Christ is with his Church there.—Rev. i. 13, 20. At two of them—the table and the candlestick, which bear to him God's revealed truth, he receives from the Lord;—food and light being two essentials of life. But at the third—the altar—which is nearest to the inner or second vail, he sends to the Lord the sacrifice of prayer and thanksgiving.—Heb. xiii. 15; Rev. viii. 3. When man has done what the Lord requires, and received what the Lord gives, his heart is likely to be imbued with the spirit of worship, and at the hidden altar he realizes that there is but a thin vail between himself and him who sits between the cherubim on the mercy-seat.—Ps. lxxx. 1.

In the most holy, beyond the second vail (Heb. ix. 3-5), was the ark of the covenant, covered by the mercy-seat and the cherubim. In the ark were the law, the pot of hidden manna, and Aaron's rod that budded,—these being, not the real, but shadows of the higher law, or motive of action, the most spiritual phase of truth, and the rod of life-giving power, of the kingdom of God. While the light of the holy was from the candlestick with its seven burners,—

representing the fullness of revealed truth,—the light of the most holy, type of the third heaven, was from God's own typical presence. To the real, of which that was the type, even "heaven itself," Christ went as our Forerunner, there to appear in the presence of God for us.—Heb. vi. 19, 20; ix. 24. This is the "third heaven," the "paradise," into which Paul was caught away, and where he heard and saw things too glorious to be expressed.—2. Cor. xii. 1-4. The candlestick and the bread of the second apartment represent the things revealed, but these in the third heaven are the hidden things of the Lord, which can only be obtained by *special* revelation, as in Paul's case.

Though we can enter even the holiest by faith in our Forerunner, in whom all things are ours, yet the actual experience of these things is now withheld, as of things unrevealed, until we shall have overcome; but the bread, and light, and worship of the holy are ours while in the warfare. But "he that overcometh shall inherit all things."—Rev. xxi. 7. Even in this sense, there is nothing hidden that shall not be revealed. The hidden manna, the life-giving power, and the glory of God, are all objects of hope to the faithful.—Rev. ii. 17, 26; Rom. v. 2. It was doubtless a glimpse of these that gave Paul encouragement, instead of the removal of the "thorn in the flesh." No wonder the Lord said: "My grace is sufficient for thee." Oh, how much is involved in the hope of the glory of God!

Who can fail to see that Moses was inspired to foreshadow the way to God? By this way, Jesus our Forerunner went to the Father, and therefore it is the only way for his followers. The body must follow the Head in regeneration,—the only way to come to God,—or the terms Forerunner and follower are meaningless.

Priest and Sacrifices.

TRUTH is many-sided. We have seen that the tabernacle, its furniture, and its use, foreshadowed the gospel plan of regeneration, or the way to God, and that these things were the basis of operation in the work of the priest in making at-one-ment. Whatever the use of the tabernacle during the rest of the year, the at-one-ment work was done in one day,—the tenth day of the seventh month;—and whatever was the work of the under priests, or of the high priest on other days, it is evident that all the work of the at-one-ment day was done by the high priest. (See Lev. xvi.)

No doubt Aaron, the high priest, was a type of Christ, our great High Priest. And it is a point worthy to be observed that whatever part man, as an instrument, may have in the work of at-one-ment, it is Christ alone, either in himself or in others, that does the work. No Christian will claim the honor of saving himself. "For of him [the Lord], and through him, and to him, are all things: to whom be glory forever."—Rom. xi. 36.

Though every jot and tittle of the law has a meaning, and must be fulfilled, still the weakness of earthly things to fully foreshadow the things concerning Christ and his work, must be evident to the thoughtful. The apostle must have had this in mind when he said: "The law having a *shadow* of good things to come, and not the *very image* of the things."—Heb. x. 1. A shadow is never as distinct in its outlines and features as the reality. Hence we cannot reason as well forward from the type to the antitype as back from the antitype to the type.

In nothing is this weakness of the law more apparent than when it is necessary to represent Christ in his double nature—his divinity and humanity. And yet how could he be more clearly foreshadowed than

by the priest and the beast together. Aaron killing the bullock was the type of Christ offering himself as a sacrifice. But it was not the death of the priest, but the death of the beast [the lower nature, in which the enmity inheres], that the law required. Christ's death as a Sin-offering did not therefore require his death as a Priest. His sacrificial death therefore did not consist in his leaving the glory of heaven and *coming* in the flesh, as some claim, but in the *death* of the flesh—the body prepared for sacrifice.—Heb. x. 5.

The Beasts and Order of Work.

As the high priest represented Christ in his divinity, or God manifest in the flesh, it appears that all the beasts used in sacrifice must have represented humanity in its various phases, whether in himself or in others. There were two beasts used as sin offerings in the at-one-ment day—a bullock and a goat. Lev. xvi. 3, 9. Their blood was carried in and sprinkled on the mercy-seat, and their bodies were burned without the camp.—Vs. 14, 15, 27. The other goat escaped death as a sin offering, and yet was to make at-one-ment, being presented alive before the Lord, and then sent off as a scapegoat into the wilderness.—Ver. 10.* Besides these there were two rams used as burnt offerings, but for what purpose is not stated.—Vs. 3-5. Their blood was not carried to the mercy-seat, nor were their bodies carried without the camp. That offering on the altar in the holy place appears to represent the sweet savor of a holy life—our reasonable service.—Rom. xii. 1.

It is generally accepted that the at-one-ment work of Christ and his sacrifice were foreshadowed by the work and sacrifice of the high priest in the tenth day of the seventh month; but it is commonly overlooked

* For thoughts on the Scapegoat see MOSES AND CHRIST, page 131.

that the antitype of that at-one-ment day must include all the time, even the ages, used to reconcile the world to God, or until all enmity and sin shall be done away, and the endless reign of peace begun. That peace, or rest, or sabbath, will be the result of the completed at-one-ment, or the reconciliation of the whole world to God and one another.

It is also quite commonly overlooked that the high priest in the typical atonement day made two distinct sin offerings—the bullock and the goat, above mentioned,—the former as the leading sacrifice, and the latter following, in every particular, the leader's example. When Aaron, the high priest, (or his successor), was ready for the work of the atonement day, clothed in the holy linen garments (Ver. 4),—(not the garments "for glory and beauty," described in Exodus xxviii., which he wore on other days, but simply linen garments, which represent righteousness),—he first killed the bullock, which was for himself, to make atonement for himself and his house (Ver. 11), carried its shed blood—the evidence of its death, or of the completeness of the sacrifice—into the most holy place, and sprinkled it on the mercy-seat, between the cherubim, in the form of a cross.—Ver. 14.

This type was evidently fulfilled in the personal experience of Jesus, from his baptism to his ascension into heaven. At his baptism he said: "Thus it becometh us to fulfill all righteousness."—Matt. iii. 15. Was not this a fulfillment of the high priest washing himself and putting on the holy linen garments?—Lev. xvi. 4. His self-crucifixion appears to have been the antitype of the high priest killing the bullock; and his reproach in all his life outside the popular sects of Israel, and his final bodily crucifixion "without the gate," were foreshadowed by the burning of the body of the beast "without the camp."—Heb. xiii. 11, 12. The shed blood being the

evidence of the completeness of the sacrifice, both in type and antitype, it appears that the presenting of the blood before the Lord, in the most holy place, must have foreshadowed the ascension of Jesus into the third heaven, the Father's condition,—the perfected and glorified man, in a spiritual body, being the perfect evidence that the lower nature, the enmity, the sin, which he had assumed, had been completely destroyed.

Though in an important, representative sense the atonement was complete in the personal work of Christ, the Head of every man,—for in that he died, all died, (2. Cor. v. 14, R. V.)—yet there is another important sense in which it was then just begun. What was done *in* him *for* others, must be applied to and carried out *in* them, in due time and order. In the order of application, the work of atonement comes through Christ to the Church, and through the Church to the world. As what was done in the Head of the Church must be repeated in his followers, in the type another sacrifice was made. The Lord's goat, selected for a sin offering, must be slain. It followed the bullock in every particular. But there was this difference: the bullock was to make atonement for the high priest and his house (type of the Church), but the goat was a sin offering for all the people (type of the world).—Lev. xvi. 11, 15. The propitiation for sin when complete includes both the Church and the world. (1. John ii. 2.)

Mark the order! After sprinkling the bullock's blood in the holiest, the priest came out to the altar in the court to sacrifice the goat. And having shed its blood, he carried it within the vail and sprinkled it on the mercy-seat, as had been done with the blood of the bullock.—Lev. xvi. 15. The application seems natural. The relation of the goat to the bullock in sacrifice is exactly the relation of the Church to Christ. He leads, and they follow him. They are

crucified with him, buried with him in baptism, (Rom. vi. 3-6), have fellowship with his sufferings, and are made conformable unto his death. (Philip. iii. 10.) They fill up what is behind in his afflictions (Col. i. 24), and even go to him without the camp, bearing his reproach. (Heb. xiii. 11-13.) And those who follow him in his sufferings shall follow him to glory and reign with him. (Rom. viii. 17; 2. Tim. ii. 12.) The oneness of Christ and his saints (his body) can scarcely be over-estimated. Every promise the Father has made to him is also made to them. Just think of it!—"Heirs of God, joint-heirs with Jesus Christ!" With him exalted, they shall rule the nations and judge the world.—1. Cor. vi. 2; Rev. ii. 26.

There appears no room for doubt that the Lord's goat represented the true Church in their work of sacrifice. It is Christ in them, by his Spirit, that does the work, and the time of their sacrifice is during this age of election, trial, and overcoming; and when they follow their Forerunner into the Father's presence, that will be the fulfillment of the sprinkling of the blood in the most holy place, the evidence of the completeness of the sacrifice, as in the case of their Leader. Some think that the saints will never follow Jesus to the heavenlies, but he said: "Whither I go, thou canst not follow me now; but thou shalt follow me afterward."—John xiii. 36.

This view of the sacrifice of the Church being correct, it becomes evident that the return of the priest to slay the goat and to carry in the blood, found its fulfillment in the coming and work of the Holy Spirit. That coming was the result and evidence of the acceptance of the personal work of Christ. He said he would send the Spirit in his name. Of that presence, he said: "Lo, I am with you always." It is by this Spirit, (Christ in you, Rom. viii. 9, 10), that the saints are enabled to mortify the deeds of the body and to follow Christ. As it was the same priest that

killed both the bullock and the goat, so it is the same Spirit in Jesus and his followers that overcomes the flesh and brings them to victory. As God was in Christ, so Christ is in his followers, and, not of themselves, but by this indwelling power, they work out their own salvation with fear and trembling, knowing that it is God that worketh in them both to will and to do of his good pleasure.—Philip. ii. 12, 13.

Too many, in looking at this subject of atonement, take no account of the number of beasts and the order of the work. To them the sin offering is merely Jesus dying on the Roman cross, which, according to Hebrews xiii. 11, 12, was but the final disposition of the body “without the gate.” They have not seen the deeper meaning of the sacrifice and the daily cross. They have overlooked the fact that there were two distinct sacrifices in the type, and that therefore there must be two in the antitype. Some, seeing that there were two goats used,—one killed, and one that escaped,—have claimed that one represented Christ in his death, and the other in his resurrection;—but they leave the *leading* sacrifice out altogether. Though the slain goat was a sin offering, it was not *the* sin offering. It followed an example, and therefore did not typify the death of Christ. If any claim that it did, they should be able to show who or what was represented by the sacrifice of the bullock.

Many see and teach that the going in and coming out of the high priest typified the ascension and return of Christ, but they overlook the fact that the high priest in making the two sacrifices went in and came out *twice* in the same day. And as no jot or tittle can fail, it is evident that no view of the atonement can be correct, which overlooks the two sacrifices, or crowds the two comings into one.

It is an important practical idea that while the sacrifice made by any member of the Church is neces-

sary to his own spiritual development and exaltation, still the sacrifice is not so much *for* himself as for others. It is Christ for the Church, and the Church for the world. As baptism represents this sacrifice, we may see why it is said that Christians are "baptized for the dead."—1. Cor. xv. 29. The great principle of Christianity is self-denial for the good of others. We are not to think of *our* salvation as the end, but as the means for the salvation of the world. It is benevolence, not selfishness, that reveals the nature and purpose of God.

This subject illustrates the important fact that the Lord saves the Church first, that through them, joined to Christ as a royal priesthood, he may save the world afterward.



THE GREAT REVELATION.



CHAPTER VI.

JUDGMENT AND PUNISHMENT.

WHAT is said in the Bible about judgment and punishment is by many regarded as against the hope of the complete victory of Christ as presented in these pages; but we are confident that the difficulty will disappear when this subject is considered in the light of the plan of the ages.

Perhaps no subject is at once so important and so little understood as that of the judgment. It is commonly regarded with terror, where thought of at all, and even some Christians express hope that the coming of the Lord to judge the world will not occur in their day. In distinct contrast with this, we find in the Word that everything and everybody are called upon to rejoice and be glad because of his coming and judgment.—See Psalms xcvi. and xcvi. Ho is coming to set things right—to judge the world in righteousness and equity. Rightly understood, the judgment by Christ is one of the grandest gospel themes. It is the atonement applied to all for whom it was made in Him.

There are three ways in which the mission of Christ is presented in the Bible. He is the Light of the world, the Judge of the world, and the Saviour (or Life-giver) of the world, (John viii. 12; Acts xvii. 31; 1. John iv. 14.), and these three parts of his work are inseparable. The light is the means of the judgment, and the judgment is the process of salvation. Whoever sees the true relation of these three things has the key of the largest hope.

The proof of these things is found by comparing Scripture with Scripture. In John i. 9 we are told that Christ is the true Light that lighteth every man that cometh into the world. In John i. 4 and xvii. 3 we learn that the light and the life are inseparable—"The life was the light;" "This is life eternal, to know God, and Christ, whom he sent." Jesus said: "The word shall judge him," (John xii. 48); and Christ's judgment is not unto death, but unto life; for we are told that he will not fail, nor be discouraged, until he shall send forth judgment unto victory.—Comp. Isa. xlii. 1-4 and Matt. xii. 20. "For God sent not his Son [the Word, the Light] into the world to condemn the world; but that the world through him might be saved."—John iii. 17.

There is, we admit, a phase of judgment which is unto condemnation. There are, indeed, two general judgments. One is by the law of Moses, and the other by Christ. The law condemns the sinner to death; "For the wages [penalty] of sin is death."—Rom. vi. 23. That law knew no mercy, and could not save. But what the law could not do, God sent Jesus to do—that is, to condemn sin, and save the sinner.—Rom. viii. 3, 4. And though the wages of sin is death, "The gift of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. In Romans v. 12, we learn that "By one man [Adam] sin entered into the world, and death by sin; and so death [the wages of sin] passed upon *all* men, for that [in him—Adam] *all* have sinned."—See margin. "Therefore as by the offence of one judgment came upon *all* men to condemnation; even so by the righteousness of one [Christ—the second Adam] the free gift came upon *all* men unto justification of life."—Ver. 18.

This plainly shows two general (universal) judgments, one to death by the sin of one man, and the other to life by the righteousness of the other Man. Out of one seed came forth in order the universal

crop unto sin and death; and out of the other Seed comes forth in order the universal crop unto righteousness and life. The law judges all men down, and Christ judges all men up. By the one man the many (all) were made sinners, and so by the other man the many (all) shall be made righteous.—Ver. 19.

The difficulty with many arises from confounding the judgment by the law, (which invariably is unto death), with the judgment by Christ, which is unto victory—the victory of righteousness over sin, and of life over death. (Isa. xxv. 6–9.) These two judgments are related to each other as are the two covenants—of law and grace. “The law was given by Moses, but grace and truth came by Jesus Christ.”—John i. 17. Both are laws in the sense of principles, and are contrasted as “the law of sin and death,” and “the law of the Spirit of life.” The one causes bondage, and the other makes free.—Rom. viii. 2. The one kills, and the other makes alive.—1. Cor. xv. 22. These two laws have two distinct penalties. The penalty of Moses’ law was “death without mercy,” and the penalty to those who sin after being brought under the new covenant, is a “sorer punishment.”—Heb. x. 28, 29. The “sorer punishment” cannot be death, as it can only be inflicted upon those who have been brought from under the law of death into the covenant of life. The punishment under the new covenant is chastisement, which shows its own design—not to kill, but to purify. To chasten is to punish, but it is also to make clean and white. The object of such dealing of God with his begotten and wayward sons is made plain in Hebrews xii. 5–11. And let it be emphasized that as soon as men are brought under the law of Christ, they are not punished to kill, but that they might be partakers of his holiness. And we may be confident that whenever death is the result of judgment, it is only the

judgment by the law, and not by Christ. There is no death on the Christ side, except dying to sin, or the death of sin itself. All punishment on this side is designed to promote the growth in grace, or the development of Christlike character.

Let this Scriptural distinction between "the wages of sin" under the old law and the chastisement of God's sons and daughters under the law of life, be clearly seen, and the way is open to see the certainty of salvation to all brought under the judgment by Christ. It is of this judgment we now specially write.

All Judged in Christ.

THE work done in Christ Jesus is a great object-lesson—a personal illustration of the work to be done in the world of mankind. Let this idea be seen, the oneness of Christ with the world, and it will shed light upon his words, when speaking of his own personal judgment: "Now is the judgment of this *world*: now shall the prince of this world [Satan] be cast out. And I, if I be lifted up from [ek, out of] the earth [earthly condition], will draw all men unto me."—John xii. 31, 32.

Here, as in a nutshell, is the whole plan of salvation. It is the world's judgment and the world's salvation all wrought out in him. "A finished work" indeed, in a representative sense! It is the supreme object-lesson of the ages. It shows God's loving purpose for mankind—a complete and perfect victory over sin and Satan,—and the means of its attainment—the judgment. The supreme object of the judgment is to cast out the elements of darkness and sin which inhere in man's nature, (Satan being the prince of darkness, the spirit that works in the children of disobedience,—Eph. ii. 2; vi. 11, 12), and supplant them with light and righteousness. To secure this end he took our nature upon him,—“God sending

his own Son in the likeness of sinful flesh," "made sin for us,"—met the enemy on his own ground and conquered, "condemned sin in the flesh," "that we might be made the righteousness of God in him."—Rom. viii. 3; 2. Cor. v. 21.

Because of his complete success in his personal conflict with the enemy, and the consciousness of his ability to overcome in the whole race, which he represented, after declaring the double result of his personal judgment,—the casting out of Satan, and his high exaltation,—he immediately added: "I will draw all men unto me." What he did in himself *for* all, he will do *in* all, in due time and order. Because of his representative work done in the last of the seventieth week, Daniel spoke of it as making an end of sin, and bringing in everlasting righteousness.—Dan. ix. 24. And Paul speaks of the reconciliation of the world as being then accomplished—at the cross.—2. Cor. v. 19; Eph. ii. 13–17. "He preached peace" as already secured. The apostle speaks of Christ as having already "abolished death," (by his own resurrection), when he "brought life and immortality to light."—2. Tim. i. 10. The great gospel principle is that what *has been* done in Christ the Head, *shall be* done in the race, as Christ died for all, and is "the head of every man."—1. Cor. xi. 3; 1. Tim. ii. 4–6; Heb. ii. 9. See also Eccle. i. 9.

This principle of the judgment of all in one—the head, the seed—is illustrated in the fact that the whole race sinned and died in Adam; and afterward it is applied personally to all the race. As in Adam unto condemnation and death, so it is in Christ unto justification and life.—Rom. v. 18, 19. What affects the seed affects the whole crop. Adam was the seed—the unit of all—for natural generation and all it involves; and Christ is the Seed—the unit of all—for regeneration and all it involves.

Order in Judgment.

As the judgment of the race was representatively accomplished in the person of Christ, and the result upon all declared, (John xii. 31, 32), it is to be practically applied to all mankind in due time.

The breadth of the design in applying this work, first wrought in Christ himself, is more than suggested by Paul's words: "It is a faithful saying, and worthy of all acceptation [the acceptance of all], that Christ Jesus came into the world to save sinners: of whom I am chief."—1. Tim. i. 15. If Christ could seek, find, and save such an one, (who was not seeking salvation, but bent on the persecution unto death of God's saints), he surely can save all sinners. But in the work of judgment unto victory, (as in the judgment unto death, and in all else), God works in an orderly way; and his order is: first, Christ—the Head; second, the Church—believers, the elect in Christ Jesus; and last, the world of mankind.

Having briefly considered the judgment wrought in Christ, we would now consider its application to the Church and the world. And it is worthy of special attention that Christ, being victorious, has been ordained both Judge and Saviour. In the Old Testament, Jehovah is called by both these titles, (Isa. xlv. 21–23), and in the New Testament we learn that He has appointed a day in which he will judge the world by the risen Man, (Acts xvii. 31),—that "the Father hath committed all judgment unto the Son," (and mark the reason) "because he is the Son of man."—John v. 22, 26, 27. It is a blessed gospel truth that our Judge is also our merciful High Priest, who, on account of his human experience, can "be touched with the feeling of our infirmities." Heb. iv. 15. He is competent to judge, and therefore to help and to save.—Heb. ii. 27.

It is important to know that the judgment of the

Church is in the first gospel age,—the age of election,—and that the judgment of the world is after the Lord's return. Peter said: "The time is come [not will come] when judgment must begin at the house of God," (1. Pet. iv. 17),—a New Testament name for the Church; but God has appointed a future day for the judgment of the world.—Acts xvii.

31. In harmony with this, the Bible never says Christ will come to judge the Church. He will judge the world,—the living and the dead (nations),—at his appearing and kingdom.—2. Tim. iv. 1. The Church having accepted Christ and been forgiven, and then having followed him in that process of death to sin and rising to holiness which baptism symbolizes, do not need to be judged again. There are two stages of Christ's second advent,—first, when he comes *for* his saints, to receive them to himself, that they may be with him, (John xiv. 3; 1. Thess. iv. 13-18), and, second, when he comes *with* all his saints.—Zech. xiv. 5; Jude 14, 15; Deut. xxxiii. 2. Paul speaks of it as a part of the hope of the Church, (previously judged and perfected with Christ), that when Christ shall appear (to judge the world) they also shall appear with him in glory, (Col. iii. 4), and that the saints shall judge the world.—1. Cor. vi. 2, 3. The saints must first be gathered together unto him (Ps. l. 5; 2. Thess. ii. 1), or they could not come with him; but the nations are not to be judged until after he comes in his glory.—Matt. xxv. 31.

This appearing of Christ and the saints Paul calls "the manifestation of the *sons* of God," for which, in God's great purpose, the groaning creation waits, (while the Church only waits for the *Son* of God,—1. Thess. i. 10), and he declares that, as a result of such manifestation of the *sons*, the whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.—Rom. viii. 19-21.

Object of the Judgment.

THE *order* of the judgment being understood, if its *object* can also be seen, the way is clear to see in it a revelation of God's purpose in reference to mankind. Has it not already been virtually proved that the judgment by Christ is a double work—first, to destroy ignorance, sin and death—the elements of man's lost condition; and second, to develop their opposites—thus bringing all men into a condition of knowledge of God, life, and righteousness.—John xvii. 2, 3. What man needs is to die to sin and live unto righteousness. Christ's mission is to destroy the works of the devil, and save God's own work. Sin and death are the works of the devil, but man himself is God's work, and is therefore to be saved.

Judgment is the way, and salvation is the end. The Lord will not save what is not worth saving; nor will he destroy anything that is worth saving. Man—God's child—is worth saving. No human being is wholly bad. Man is the pearl for which Jesus gave all that he had. He is God's son—of which Israel was a type—brought from the antitypical Egypt—the bondage of sin—to the antitypical Canaan—the perfect condition. The Lord will destroy all the low conditions of man, and the powers that hold him down, and then he will be free indeed.

All Christians will admit that the object of Christ in dealing with the Church is thus two-fold—to judge down the sinful nature, and to develop the good. The entrance of the light is for the very purpose that they may learn to judge themselves—to discriminate between the evil and the good and choose the good. If we thus judge ourselves, we are chastened of the Lord, and shall not be judged with the world. 1. Cor. xi. 31, 32. What people need to learn, in order to obtain a blessed consolation and hope, is that the object of Christ in judgment is the same, wheth-

er for the Church or the world, whether now or afterward. "He is the same, yesterday, today, and forever." His love and the law of the Spirit of life being ever the same, the principle and object of his judgment cannot change. He will be a priest in his throne. It is the loving Son of the God of love, the Light of the world, the Priest who is touched with the feeling of human infirmity, who is to judge the world. And it has already been shown that the judgment of the *world*—not of the Church only—is a matter of joy and gladness.—Ps. xcvi. and xciii. The elect Church—with Christ as their Head—is the Seed of Abraham (Gal. iii. 16, 29), through whom God has promised that all the nations of the earth shall be blessed. The process of judgment is the Lord's way of blessing—of full salvation. The reason that believers—the elect Church—will not be judged with the world, is because they have already passed from death unto life.—John v. 24, R. V.

Oh! that all could see the object of Christ's judgment—regeneration, righteousness, victory. What begins with the Church—God's elect—at the begetting of the Spirit, and ends at their birth into God's kingdom at the Lord's coming to receive them unto himself, begins with the world—the non-elect, the nations—afterward. The saints come forth to a completed state of life; but the rest come forth to a resurrection—the second birth—by means of the process of judgment yet to come.—John v. 29, R. V. They are not to be made alive in Christ to be judged; but raised *by* judgment. The judgment shall be unto victory—the complete victory of life.

Everlasting Punishment.

THE difference between the object of the penalty of sin under the law and that under the new covenant has already been considered—the former being death, and the latter correction. But Matthew xxv.

46, "These shall go away into everlasting punishment: but the righteous into life eternal," is often regarded as an objection to our view, and urged as positive proof of the doctrine of endless torment. All other passages used to sustain that view derive their coloring from this.

It is claimed that the punishment of the wicked must be as long as the life of the righteous;—assuming that the sheep and the goats of this judgment scene include all mankind. Some who as teachers are supposed to be good authority (?) have taken the strong ground that if it can be proved that the punishment of the wicked will have an end, the same argument will prove that the life of the righteous, and even of God himself, will also end. And all this simply because the same word, "everlasting" or "eternal," is applied to the punishment of the wicked, the life of the righteous, and to God. This is too much to take for granted on such a premise. We may well rejoice that the existence of our Heavenly Father is in no way dependent on proof, nor upon the definition of a word.

Colored glasses give color to whatever men look at, and it is difficult for many to divest themselves of the influence of former teaching so far as to be willing to look at a thing from the standpoint of another. Some of us have done this, however. Though trained in the old school of thought, we have been enabled, by a careful examination of the Scriptures, to throw off the old idea and to accept the larger and better hope. And we are assured that the plan of the ages, with its progressive revelation, and the general scope and spirit of the gospel as a revelation of the infinite love and wisdom of God, are a far stronger evidence of the final victory of Christ in saving all men, than the mere definition of any word could be.

But it is not unimportant to consider the words

"everlasting" and "eternal." We have nothing to fear from the investigation, but are confident that the result will strengthen our position.

Some have tried to make a point against the doctrine of endless punishment, by claiming that the word "everlasting" is applied to limited duration, but that "eternal" refers to unlimited duration. This idea is based on the wording of the authorized version, but we have no sympathy with the idea. Nothing can be gained to the cause of truth by such reasoning or evasion of facts. The two words are precisely the same in signification. They are really the same word in the Greek, and should be translated by the same word in English. They are both rendered "eternal" in the revised version, which tends to confirm some in the idea that the punishment of the "goats" is to be endless.

Let us briefly consider the words which are most commonly translated "eternal" and "everlasting." Let it be remembered that the Old Testament was translated from the Hebrew language, and the New Testament from the Greek. The Hebrew word is *olam*, and the Greek *aion*. There are a few other words occasionally used, but these two are the most common. The definition of *olam*, according to Young's Analytical Concordance, is "age, age-lasting." This word in the Old Testament is translated "ever," "forever," "everlasting," and "eternal." And the point of special interest is, that it is applied to things both limited and unlimited. The covenant, priesthood, inheritance, statutes and ordinances of the Jewish economy are said to be "forever" or "everlasting." Most of these, it will be admitted, were limited to the Jewish age. They were age-lasting.

Exodus xxi. 6 and Deuteronomy xv. 17 are two cases where it is applied to the life-time of a servant. That was "forever," that is, age-lasting. In these cases it was a man's age. In the other cases it was

the age or duration of the Jewish dispensation. It will be confessed that these were limited. And we freely admit that the same word often means unlimited duration. This is true whenever it is applied to the duration of God or his attributes. God's age is of necessity endless. And it is worthy of note that many, many times it is said that "His mercy endureth for ever."—Ps. lxxxix. 2. But, on the other hand, it is said, "He will not always chide: neither will he keep his anger forever."—Ps. ciii. 9. "I am merciful, saith the Lord, and I will not keep anger forever."—Jer. iii. 12.

The Greek noun *aion*, according to the same author and others, is defined to be an "age," and *aiōnios*, the adjective form of *aion*, is "age-lasting." This adjective is the word translated "everlasting" and "eternal" in Matthew xxv. 46, and in most other places in the New Testament. In Philemon 15, *aiōnios* is translated "forever," where Paul is writing to Philemon of the life-service of Onesimus. The meaning of *aion* and *aiōnios* is the same. It is an age, whether short or long, limited or unlimited. It may refer to the age or lifetime of an individual, to the duration of an era, or dispensation, or to the duration of God, Christ, and the saints. If it is applied to a mortal being's life, or to a dispensation, it is of necessity limited. But if it is applied to an immortal being, it is of necessity unlimited.

From what we can gather from the various sources of information within our reach, we conclude that the word, *aion*, or its adjective form, *aiōnios*, does not of itself indicate either the limited or unlimited duration of anything; but its duration in each case depends on the nature of that to which it is applied.

It is just so with our corresponding English word, *age*. We use the same word whether speaking of the age or duration of a mosquito, a bee, a mouse, a dog, a horse, a man, a tree, or a mountain. The

word age does not determine the duration of anything; but the duration is determined by the *nature* of the thing.

Then because the same word, "eternal," (which, if it be a proper translation, is a synonym of age-lasting), is applied to the punishment of the "goats," and to the duration of God, it is no reason whatever for saying that if the punishment comes to an end, God himself must cease to be.

The "goats" represent a certain character or condition, which is mutual or subject to change, and the *age* or duration of punishment depends upon the duration of that mutable condition. But God is immutable or unchangeable, and therefore immortal; so that while the age of God is of necessity endless, the age or duration of punishment is by the same necessity limited.

If it be claimed that the "goats" are immortal sinners, and that therefore according to our own rule their *aion* of punishment must be endless, let it be understood that the burden of proof falls upon those who make that claim. It may be safely asserted that the Bible in no instance associates the idea of immortality with that of sin. Sin and death are always related. The same is true of righteousness and life. And the Bible never speaks of man being immortal until he *puts on Christ* by a resurrection from the dead. When men are in the judgment process, whether that judgment is before or after physical death, (or rather before death or after waking from the death sleep,) they cannot properly be said to have been made alive in Christ. The judgment is the means or process of making them alive in Christ. The judgment is *unto* victory, and when men are thus made alive in Christ, they will no longer belong to the class or be in the condition represented by the "goats," and therefore their *aion* of punishment will be ended. But the *aion* of life and immor-

talitv, sustained by immutable righteousness, never ends. There can be no such thing as immortality in a state of sin.

To those who see the truth that the law penalty was death, and that only when freed from it are people subject to the judgment by the Son of man, it should be clear that under him there can be no punishment except in discipline, for the good of all concerned.

Among the many ideas associated with punishment, we find, to restrain, to chasten, to instruct, to teach. The Greek word translated punishment in Matthew xxv. 46 is *kolasís*, and is defined to cut off, to restrain, to prune. The qualities for which the "goats" are punished are like useless and injurious appendages or branches in an orchard. They need to be pruned, cut off, and burned. That this is the true object of the "fire" is not far-fetched, but clearly Scriptural and in harmony with the character of our heavenly Father, as revealed in Christ.

Isaiah iv. 4, shows that the object of the "spirit of judgment" and the "spirit of burning," is to purge away filth. This is the same idea as pruning. It is to cleanse, to purify. "Our God is a consuming fire,"—not to consume his own crowning work, man, but to consume all those conditions by which man is held down and back from his true destiny.

The same thought is brought to view in Malachi iii. 1-3. The Lord comes, and no evil ones can stand when he appears. Why? Because he is like a *refiner's fire*, and like *fuller's soap*. And he sits as a refiner and purifier of silver, to purify and purge away the dross, that an offering in righteousness may be the result.

That the Lord's object in punishment under the new covenant is correction, is clearly taught in Hebrews xii. 5-11: "Whom the Lord loveth he chasteneth." To chasten is both to punish and to purify.

Our earthly fathers chastened us for their own pleasure; but our heavenly Father chastens for our profit, that we may be partakers of his holiness. No chastening seems good at the time, but, says the Apostle, "Nevertheless *afterward* it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

The Apostle teaches the same grand truth when he affirms that he who builds with, or does the works that are represented by, wood, hay and stubble, shall suffer loss; that his works shall be burned, but that he himself shall be saved, yet so as by fire.—1. Cor. iii. 11-15. And also in the other passage where he, in the name of the perfect Judge, delivers a great sinner (being now under Christ instead of the law) over to Satan for the destruction of the flesh, (the carnal nature) that the spirit may be saved in the day of the Lord Jesus.—1. Cor. v. 1-5.

All these are in perfect harmony with the idea of punishment in God's fire for the purpose of pruning or purging away the dross of selfishness, on account of which certain ones are counted "goats." And certainly when that condition is burned away, the *aion* of punishment must cease.

When one can see the plan of the ages sufficiently clear to locate the judgment scene of Matthew xxv. 31-46 where it belongs, after the marriage of the Lamb, and therefore after the saints of the ages preceding the second coming of Christ are with him in his glory and in his judgment throne, it is not difficult to see that the "sheep" of that parable are not the saints of the former ages. We have seen that the saints will judge the world, (1. Cor. vi. 2), and that when Christ shall appear (as he does in the lesson before us) they are to appear with him in glory.—Col. iii. 4. Their judgment is past when they are thus highly exalted. This position in the throne is their great reward. And it follows that others be-

side the Church thus exalted are to be blessed. The "sheep" of the *future* judgment scene are "blessed," and rewarded with the *life of the age*, and the "goats" are in a "cursed" condition, and are therefore sent away into the *fire of the age* to be purified.

That *aion* (age) does not of itself mean endless duration, is evident, because it is often used in the plural (*aiones*, ages—see page 33), and there is a succession of such ages. It should doubtless always be translated, *age* or *ages*. The dative plural (*aioisi*) is so rendered in Ephesians ii. 7, where the purpose of calling out and exalting the Church is stated: "That in the *ages* to come, he might shew the exceeding riches of his grace." In Hebrews ix. 26, the genitive plural (*aionon*) is translated *world*: "But now once in the end of the *world* hath he appeared to put away sin by the sacrifice of himself." The Emphatic Diaglott renders it *ages*. It evidently means the last end of the Jewish age and the first end of the Gospel age. The expression, "*world* to come," should read "*age* to come." "The harvest is the end of the *world*," would be much clearer if it were read, "The harvest is the end of the *age*." In all such passages it is the Greek *aion*, or its plural, *aiones* the same word whose adjective, *aionios*, is translated "everlasting" or "eternal." No wonder some are confused by such translations. If it were age, or age-lasting, in every case, it would be easily understood.

With the idea that *aion* means an endless period, the plural form would suggest the absurdity of one endless period following another endless period. So in such cases the translators give us either the word *worlds* or *ages*. If "forever," translated from *aionios*, means an endless period, "forever and ever" is an absurdity. But it is all plain when *aion* is understood to be an *age*, and *aionios* to be age-lasting. Then the goats can be subject to punishment by the *fire of the age*, and yet be purified and blessed.

Judgment of the Dead.

THE judgment scene of Matthew xxv. 31-46 probably does not include the dead, but only the nations alive on the earth when "the manifestation of the sons of God" occurs, and will no doubt be fulfilled in ordinary life as naturally as the judgment of the Church has been. Indeed, it appears evident that the principle of that judgment—doing or not doing to the needy—is now rapidly coming to the front, and that it has never been made so prominent in the judgment or development of the Church. The circumstances and the calling of the Church are different.

But we may be sure that Christ's law of judgment will also be applied to those who have died. (2. Tim. iv. 1.) "After death the judgment" is not against the hopeful view of the plan, when we know who are to be the judges,—Christ and the saints,—and that their object is victory. The Antediluvians were cut off by a terrible judgment, (not by Christ, but in close kinship with the judgment by the law), and yet Peter gives us the key of hope for them when he tells us that after Christ had been put to death in the flesh, and made alive by the Spirit,—thus gaining the victory, and the keys of hades (Rev. i. 18),—he went and preached to them,—“the spirits in prison,” those who were disobedient in the days of Noah.—Comp. 1. Pet. iii. 18, 19 and iv. 5, 6. In the latter passage they are called “the dead.” Some have tried to explain this passage; but it is too plain to need explaining. Noah preached righteousness, but he did not preach the gospel; and even if he did, it was to the living—men in the flesh,—and not to “the dead.” Seeing God's plan to save the dead, as well as the living, we take the passage just as it reads,—seeing in it a foregleam of the work of the Church—the body of Christ—after they are raised and per-

fected. Observe the order: (1) Put to death; (2) quickened—made alive; (3) preached. It was not while he was dead that he preached, as some say, but after he had gained the victory over death. During the succeeding “forty days,” he was most of the time invisible to men in the flesh, and Peter here tells us what he was doing. He preached the gospel to the dead,—those not in the flesh,—and the apostle tells us for what purpose. It was not as some vainly affirm, to show them what they had lost, nor to aggravate their woe. “For this cause was the gospel preached also to them that are dead, that they might be judged according to [on the same principle as] men in the flesh, but live according to God in the spirit.”

This is very comprehensive and hopeful. It illustrates the three offices of Christ—the Light, the Judge, the Saviour. He gave them the gospel that they might be judged unto victory. The “also” of 1. Peter iv. 6 shows that the gospel of Christ is for *both* the living and the dead, and for the same purpose—judgment and salvation. “After death the judgment” is not the hopeless thing it is commonly considered. It is an evidence of the spirit of loving favor in the judgment by the Son of man, that those Antediluvians—the first to fall under a special curse, and commonly regarded as hopelessly lost—were the first to have a glimpse of his victory, and the world’s hope, after he had obtained the keys of death and hades.

Some deny the possibility of those who had died hearing the gospel, because of their view of man’s nature, and the death sleep, and because they think the resurrection must take place *before* the judgment. But their view of the nature of man and the order of God’s plan evidently needs modifying. Some may object to our idea of man’s nature on the ground that it is “Orthodoxy;” but they should see that it is no

such thing. Neither is it the opposite extreme. It is neither "immortal soulism," nor "no soulism." There must be something besides the body that sleeps, and hears, and wakes, because the body is absolutely dead, and cannot be awakened by hearing. Whatever sleeps must be awakened before judgment, but immortality, so far as man is concerned, is spoken of in the Bible only as the final and perfect state—the spiritual *body* condition—attained by the application of the law of Christ, the law of the Spirit of life, in the judgment. Immortality is the victory, and the judgment is the process which brings it.

The spirit of man is the son of God.—Heb. xii. 9. It is the spirit of man with which God's Spirit bears witness.—Rom. viii. 16. Though the body is dead because of sin, the spirit is life because of righteousness.—Ver. 10. The spirit of man—not his fleshly body—is the subject of the regeneration—the second birth.—John iii. 6. The spirit is the subject of the judgment,—because it receives the testimony—the light,—and is therefore the thing to be finally and fully saved or perfected.—1. Cor. v. 5 and Heb. xii. 23. A perfected spirit will be righteous and have a spiritual body. "It [the seed] is sown a natural body [in this imperfect state, but] it is raised a spiritual body." The old man [the soulical or animal nature] is to be judged down, but the new man, the inner man, saved out of the ruin, is to be judged up, developed, glorified—perfected in the image of the Father, as revealed in Jesus Christ. All this is illustrated in the case of "the spirits in prison."

The Sodomites, too, are a dead nation, of whom not even a "remnant" or "seed" was left.—Rom. ix. 29. Jude 7 tells us that they are set forth as an example, "suffering the vengeance of eternal [*aionion*] fire;" and yet in Ezekiel xvi. 44-63, we are told that they and the Samaritans, as well as Israel, are to be blessed. They are to be given to Israel as daugh-

ters by the everlasting covenant. And Jesus shows that it shall be "*more tolerable*" for the Sodomites than for Israel (or those who sinned against greater light) in the day of judgment; and yet "All Israel shall be saved" "in the Lord with an everlasting salvation."—Rom. xi. 26; Isa. xlv. 17. So there is hope for the non-elect as well as for the elect—for the dead as well as for the living. Yes, they shall be ashamed, but Ezekiel xvi. also shows that the shame of Israel is after they are forgiven.—Ver. 63, R. V. The most hopeless condition of people is when they are *not* ashamed for their sins.

Destruction and Salvation.

SOME deny that any will be judged after physical death. They quote, "The wages of sin is death," applying it wholly to the death of the body. Some of them think all will be saved in the future without the judgment process; and others think that when the impenitent sinner dies, that ends all with him. They have no hope for such ones. But is death consummated when the body dies? Can man fully execute the divine penalty? Jesus says man can kill the body, but cannot kill the soul.—Matt. x. 28. Then the soul and the body are not identical; and "The soul that sinneth, it shall die." The soul should not be confounded with either the spirit or the body. We read of some giving the fruit of their body for the sin of their soul. (Micah vi. 7.) That is like the Hindoo mother seeking to appease the wrath of her god by casting her babe to the crocodile. There is a distinction between the body and the soul, or the statement of Jesus, that man can kill the body, but not the soul, would not be true. But though the soul outlives the body, it is not of itself immortal, for Jesus said that God can destroy both. And it appears evident that the soul, the animal nature, must be de-

stroyed in order to the full execution of the penalty of the divine law.

That physical death is not the full penalty of the law, appears evident from the fact that Christians so die like other men, though having our Lord's own promise that they shall never perish. Having received the Lord Jesus, and having learned to love the brethren, they "have passed from death unto life,"—"everlasting life,"—and know it. (John iii. 36; v. 24; 1. John iii. 14.) They escape the legal penalty by the new covenant method of sacrifice, and the law is satisfied. But though many utterly perish in their own corruption, they cannot go beyond the reach of Christ, and by his life-giving power and his process of judgment, they shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. (Rom. viii. 21.)

Unquickened people are said to be "dead in trespasses and sins," (Eph. ii. 1), but their bodies are not dead. While people are in that state of death, and still perishing, or on the downward road, they are called "the children of the wicked one;" and no provision has been made to save the children of the devil. Part of the mission of Christ is to "destroy the works of the devil."—1. John iii. 8. Then man, in the sense in which he is a child of Satan, must be destroyed. There is no hope for the wicked, and, while in the unregenerate state, *all* are wicked. "All have sinned, and come short of the glory of God." Though God is the Father of our spirits, yet, while the spiritual nature is undeveloped, people are reckoned on the lower side, "by nature the children of wrath, even as others."—Eph. ii. 3. But when the new life has begun; when the spiritual nature has been quickened by the light and heat (truth and love) of the Sun of Righteousness; the Lord, knowing the nature of the spirit of man, and seeing the end from the beginning of the new life, counts the man on the

risen side, a child of God and an heir of his kingdom. His personality has been transferred from what must be destroyed to that which is enduring. Hence Paul says: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Rom. viii. 9.

This principle is the key to the understanding of several of what may be called divine paradoxes. Though living in the flesh, (Gal. ii. 20), we are not *counted* in the flesh, but crucified and dead. Though very weak and imperfect, we are strong in the Lord, and complete in him.—Col. ii. 10. Though poor as poor can be, we have all riches, and are making others rich.—Jas. ii. 5; 2. Cor. vi. 10. Though dead, we are alive,—our life being hid with Christ in God.—Col. iii. 1-3. On this gospel plan, God can indeed destroy his enemies, and yet save all as his friends,—his sons and daughters.

Let it be emphasized, that when the final judgment (that is, by Christ, the Son of man) of any person begins, God has transferred him from the dominion of the law of death into that of the law of life. While under the old law, he stood condemned; but he is justified when brought under Christ's law, to be judged unto a perfect victory. The Lord will judge his people, and bring them to perfection, even if by a severe discipline. The scourging and chastening are that they may become partakers of his holiness.—Heb. xii. 5-10. He destroys all the elements of the children of disobedience, and brings man to liberty and glory.

Though the judgment of the believers (the house of God,) begins in this life, it is not consummated until the time of the reward—the crown of perfect righteousness to be given, in the future great day, to all that love his appearing.—2. Tim. iv. 8. Reward is the completion of judgment.

In the opening of the books,—the unveiling of all

motives, and the manifestation of all results,—there will be a great reversal of human decisions, because men judged according to appearance. This is why the apostle exhorted the Church to withhold judgment: "Judge nothing before the time, till the Lord come."—1. Cor. iv. 5. We do not know how to judge anybody, because we do not know all the facts, circumstances, and influences bearing on the case. The tendency of human judgment is like that of the law, unto condemnation. We are liable in judging others, not only to condemn the sin, but also the sinner. But love never condemns the sinner. Christ is not the accuser. On whose side do we stand?—that of the accuser, or of the Saviour? "Who is he that condemneth?" Not Christ, who came not to condemn, but to save. The blessed truth is that in the second judgment (the judgment by the Son of man) no one is judged down. The first judgment, which was by the broken law, condemned all to death. Christ found all in this condemned state, either dead or dying, and his mission is either to prevent the complete execution of the penalty of the law (as he does in all who look to him as the antitype of the brazen serpent, John iii. 14, 15) or to deliver them who through fear of death were all their lifetime subject to bondage, (Heb. ii. 15), which can only apply to the world, who live and die without hope.

It is to be observed that the apostle declares that when the Lord shall in his day "bring to light the hidden things of darkness, and make manifest the counsels of the hearts, then every man shall have praise of God."—1. Cor. iv. 5. This statement cannot be harmonized with any plan of hopelessness, but only with the destruction of all sin, the reward of all good, and the ultimate triumph and perpetuity of love and right.

That judgment and punishment, whether present or future, are necessarily associated, and therefore

inseparable, seems clear. But we are assured that the Lord will not fail nor be discouraged until he shall send forth judgment unto victory. Jesus, as "the Head of the Church," yes, even "the Head of every man," passed through his trial, or judgment, and it was unto victory. He was made perfect through his sufferings. (Heb. ii. 10, 18; v. 9.) We have seen that what was done in him for all, must be successfully applied to all in due time. (John xii. 31, 32.) In applying the principle of judgment, the Church is dealt with during the gospel age, and brought to victory at the Lord's second coming. Then follows the judgment of the world, by Christ and the Church, and that, too, will be unto victory. Thus, alone, can our Lord's words be fulfilled: "I will draw all men unto me." What he said and did were "THE GREAT REVELATION." His work was the object-lesson, his words the prophecy, and himself the Security of the fulfillment of God's loving purpose to perfect and perpetuate the whole race.

The law of Christ's judgment is the law of development, and punishment as a means of discipline, is necessary and sure, until all inharmony is removed, all enmity and imperfection overcome, and God is all in all.—1. Cor. xv. 20-28.

In view of what we have seen, we need not be afraid to look at any of the dark sayings or difficulties. The limitations, elections, and chastisements are all essential parts of the plan of the world's salvation. The beauty of the Bible system of truth would be marred if any of these were missing. The revealed plan is vindicated by being in harmony with itself and with the wants of mankind in all the ages. And when the plan and purpose of God are apprehended, there is clear proof of the fundamental statement that "GOD IS LOVE."

